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The
CHRISTIAN CENTURY

Published Weekly

What Ails Argentina?
By George P. Howard

The Churches of the Dispossessed
By Charles S. Braden

The Unity of the Faith
An Editorial

State of the Nation
An Editorial

The Practice of the Presence of God
By Georgia Harkness

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In This Issue

GEORGE P. HOWARD has for more than thirty years worked as an ambassador of Protestant Christianity to the cultured classes of Latin America. A year ago, after the hierarchy of the Roman Catholic Church began its campaign to bar Protestant missions from Latin America, Dr. Howard began a tour of the continent to ascertain the attitude of highly placed Latin Americans, Catholics and non-Catholic, toward religious liberty as it applied to the right of Protestants to disseminate their views in that part of the world. The journey, which was taken under the auspices of the Committee on Cooperation in Latin America, and his friendly reception were described by Dr. Howard at the recent meeting of the Foreign Missions Conference, of which the Committee on Cooperation in Latin America is a part. Until the hierarchy opened its campaign, Dr. Howard had made it a point in all the three decades of his ministry never publicly to attack the Roman Catholic Church. That he has been compelled to revise this policy is in itself a commentary on the rapidly changing situation on which he reports in this issue.

CHARLES S. BRADEN is professor of the history and literature of religions at Northwestern University, Evanston. For many years he was a missionary of the Methodist Church in Bolivia and Chile. He is the author of many books on comparative religions. His article in this series is the third of a series of four on "Why are the Cults Growing?"

GEORGIA HARKNESS is professor of applied theology at Garrett Biblical Institute, Evanston. Among her many books are *Conflicts in Religious Thought, John Calvin, The Man and His Ethics, The Resources of Religion* and *The Faith by Which the Church Lives.*

The CHRISTIAN CENTURY

January 26, 1944

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Calendar of Coming Events

Jan. 26. Bishops' Crusade, Minneapolis and St. Paul, Minn., Lexington, Ky., New Orleans, La., Pittsburgh, Pa., Salt Lake City, Utah.
Jan. 26-28. American Friends Service Committee and Friends Peace, Social Industrial and Foreign Service Sections, Philadelphia.
Jan. 26-28. Consultative Conference, Professional Religious Workers with Students, Chicago.
Jan. 27. Methodist Bishops' Crusade, Washington, D. C.
Jan. 28, 29. Friends World Committee, American Section, Philadelphia.
Jan. 28. Methodist Bishops' Crusade, Bismarck, N. Dak., Charleston, W. Va., Denver, Col., Richmond, Va., Shreveport, La.
Jan. 30. Ford Hall Forum, Boston; Carl J. Friedrich, speaker.
Jan. 30-Feb. 6. Interdenominational Youth Week.
Jan. 30. Chicago Sunday Evening Club; Douglas Horton, speaker.
Jan. 31. United Church Institute of Religion, Raleigh, N. C.; E. Stanley Jones, speaker.
Jan. 31-Feb. 4. Ministers' Week, Chicago Theological Seminary, Chicago.
Feb. 2. Central Methodist Church Forum, Detroit, Mich.; Henry Hitt Crane, speaker.
Feb. 2. Candlemas.
Feb. 2. St. John's Lutheran Church Forum, Richmond Hill, N. Y.; A. J. Muste, speaker.
Feb. 3, 10, 11. Temple School of Religion, Chicago.
Feb. 6. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Feb. 6. Septuagesima.
Feb. 7. International Council of Religious Education, Chicago.
Feb. 8-10. Alliance of Reformed Churches, Holding the Presbyterian System, Atlantic City, N. J.
Feb. 9. Central Methodist Church Forum, Detroit, Mich.; B. Benedict Glazer, speaker.
Feb. 13. Race Relations Sunday.
Feb. 13. Ford Hall Forum, Boston; Mordecai W. Johnson, speaker.
Feb. 15-17. Methodist Board of Education, Chicago.
Feb. 15-17. Annual Convocation, Eden Theological Seminary, Webster Groves, Mo.
Feb. 16. Central Methodist Church Forum, Detroit, Mich.; Stuart Chase, speaker.
Feb. 18-19. Southern Area Council Y.M.C.A., Atlanta, Ga.
Feb. 19, 20. New York State Youth Council, Ithaca.
Feb. 20. Day of Prayer for Students.
Feb. 20. Transfiguration Sunday.
Feb. 20. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Albert W. Palmer, speaker.
Feb. 20. Ford Hall Forum, Boston, Lewis Browne, speaker.
Feb. 20-26. Brotherhood Week.
Feb. 20-27. Week of Compassion, Disciples of Christ.
Feb. 21, 22. Catholic Conference on Industrial Problems, Chicago.
Feb. 21-25. Founders' Week, Bethel College, St. Paul, Minn.
Feb. 23. Ash Wednesday.
Feb. 24. St. Matthias' Day.
Feb. 23. Ash Wednesday.
Feb. 25. World Day of Prayer.
Feb. 25-28. State Conference, Methodist Student Movement, Farmville, Va.
Feb. 27. First Sunday in Lent.
Feb. 27. Charles Street Forum, Boston; George W. Crabbe, speaker.
Feb. 27. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Dale Carnegie, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, JANUARY 26, 1944 NUMBER 4

EDITORIAL

WORLD-WIDE consternation greeted the sensational story, published in Moscow's *Pravda*, official newspaper of the Communist party, that British representatives had met Germany's foreign minister von Ribbentrop in a coastal town of the Iberian peninsula, to discuss terms of a separate peace. The paper expressed the opinion that "the discussions did not remain without results." Prompt denial of the story by the British foreign office has just been announced as The Christian Century goes to press. England's newspapers denounced it as a "lie," and an "insult to the British government." At the moment, comment can be only speculative. It may be only an effort to frighten England from her support of the Poles. It may be an effort to split the United States and England. If so, what is the purpose? The obvious answer would be that Stalin intends to make a deal with the German staff when his armies reach the German border or even the new Polish frontier. These speculations all assume that the story is absolutely untrue, as the British declare. But if there is any truth in the story, it does not follow that the British acted treacherously. If their representatives actually met von Ribbentrop, it is unbelievable that they did so without informing Stalin. In that event Stalin may have winked his assent, only to spring the trap after the British went ahead. The episode reveals the ugly seams in the pretty fabric which President Roosevelt exhibited as the "full agreement" reached at Teheran.

Ugly Seams in a Pretty Fabric

Stalin Will Take No Nonsense!

RUSSIA'S stern rejection of the plea of the Polish government-in-exile for a negotiation of the long eastern boundary of Poland has created consternation in those circles of Allied public opinion where high hopes had been cherished that, since Moscow and Teheran, Stalin would welcome consultation with his Western allies in determining his post-victory policies. It is now evident that the dictator will take no nonsense from them. The Polish proposal, formulated after consultation with Britain's foreign secretary, Anthony Eden, asked that the question of the "Curzon line" be considered in a joint conference which would include representatives of the United States and Great Britain as well as the two governments concerned. The Russian reply delivered through the official Tass news agency declares that the request for a negotiation is itself a rejection of the Curzon line. It adds with brutal frankness that "the Soviet government is not in a position to negotiate with a government with which diplomatic relations have been broken," and broken because of the Polish government's participation in "the hostile anti-Soviet slanderous campaign of the German invaders in connection with the alleged murders at Katyn." Stalin does not forget! The whole matter is dismissed with the curt declaration that the Polish government manifestly "does not desire to establish good neighborly relations with the Soviet Union." What the Polish government, whose refugee headquarters are in London, will now do, is not clear. But it would seem that its pretensions to be the government of Poland have been knocked into a cocked hat. We may expect the early emergence and recognition by Stalin of another Polish government, whose communist sympathies will make Poland the kind of "good neighbor" which Russia demands.

Stalin's Firmness Relieves Diplomatic Situation

BY STALIN'S brutal grace, the American state department has thus escaped an embarrassing diplomatic predicament into which the Poles and the British were maneuvering this country. The proposal for a four-sided conference to negotiate the border question was not designed in the hope of changing Stalin's purpose. It was designed to secure a joint American and British guarantee of the Curzon line and, even more important, a guarantee of the annexation of East Prussia to Poland which Stalin offered in compensation for the big slice of Polish territory he intended to take. That Britain would be willing to join in such a guarantee of territory is highly

probable. It is also safe to assume that our state department was looking with favor upon the Polish request for a negotiating conference. Otherwise the Poles would hardly have proposed our inclusion. Stalin has thus saved Mr. Hull from an entanglement which would have outraged American feelings both because of its inconsistency with the ideals of the postwar world which our national leaders have held before us and because of its utter futility. A military alliance to protect Poland against the Russian conqueror's bad faith would be a sad beginning in world reconstruction. The United States is in no mood to undertake an obligation, explicit or implied, to protect any boundaries in eastern Europe by going to war with Russia. The effect of giving such a guarantee to Poland would have been to involve this country indefinitely in all the wrangles over what is almost certain to be the most disputed boundary region in postwar Europe. Marshal Stalin has thus rendered a service to world peace by keeping the settlement of the Polish border strictly in his own hands.

Whatever Became of the Atlantic Charter?

NOW that Russia has taken an adamantine position on the Polish border, it may be fairly assumed that she will be equally firm in carrying out her announced purposes with reference to other postwar boundaries in eastern Europe. It has been generally surmised that Stalin's plans must have been placed before the recent Moscow and Teheran conferences and have received at least tacit approval there. President Roosevelt said that at Teheran "we talked with complete frankness on every conceivable subject connected with the winning of the war and the establishment of a durable peace after the war." We had planned, he said, to talk to each other across the table, "but we soon found that we were all on the same side of the table." One wonders, then, how Mr. Hull could announce with a straight face that the Moscow conference reaffirmed the principles of the Atlantic Charter, and what Mr. Roosevelt, as the father of that document, was thinking about it at Teheran. For the Russian "solution" of the problem of eastern Europe, as the dullest eye can now see, makes a mockery of the Atlantic Charter. Consider the bearing of this charter on the impending Russian annexations in Finland, the Baltic states, and Bessarabia. How are such annexations to be reconciled with the very first principle of the charter: "Their countries seek no aggrandizement, territorial or other"? Or, in the case of the Baltic and Polish annexations, with that part of the third principle: "They wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them"? Or consider what is to happen to the Germans in East Prussia if the Russian proposal goes into effect. How can that be reconciled with the second principle of the charter: "They desire no territorial changes that do not accord with the freely expressed wishes of the peoples concerned"? Or with the first part of the third: "They respect the right of all peoples to choose the form of government under which they will live"? We understand that the Russian explanation with regard to the annexations is that the U.S.S.R. had determined on these before Stalin's representative signed the Atlantic Charter, and therefore that document is not binding. What its explanation of the proposed East Prussia deal will be it is hard to guess, but undoubtedly it will be equally cynical. These decisions and others like them which will certainly be made in both Europe and Asia, show up the Atlantic Charter as the idealistic hoax it should have been known to be from the day of its promulgation.

Greatest Aerial Battle Fought over Europe

WHEN one thousand four hundred American planes attacked three industrial cities near Berlin on January 11, the skies over Europe were riven by the greatest aerial battle which has yet been seen. Out of this struggle, which inflicted bitter losses on each side, one conclusion became clear. That is, that all the bombing of the past year has not yet deprived the Germans of their capacity to replace with new and improved planes their mounting losses. The battle, following closely on the heels of an announcement by the British air ministry that Germany now has 1,000 more front-line planes than it possessed a year ago, made it clear that these forces are still capable of putting up a formidable opposition. Following the clash a Stockholm dispatch declared that several new types of fighter planes had taken part in battle for the first time on that day. Some of these were equipped with a new weapon—a "towed bomb." Ships equipped to fire rockets maintained the massed formation first used by our fliers and shot their missiles in volleys. Our own bomber fleet was convoyed by new, long-range fighters but they could not prevent the loss of sixty of the big bombers. All of which should indicate that the invasion of Europe is not an undertaking which can easily be carried out on the first sunny day, and that the airplane has not yet been proved able to knock out a strong nation in war.

Pacifists Prefer Prison

HARDLY a day passes when this paper does not receive from some conscientious objector a statement giving his reasons for choosing to go to prison rather than to enter the armed forces or to work in a Civilian Public Service camp. Now *Information,* a weekly news sheet of "Friends Civilian Public Service," says that there have been periods recently when more men were choosing to go to prison than to C.P.S. This startling fact provides food for reflection. Why are more conscientious objectors choosing today to join the 2,000 men in prison rather than the 6,000 men who are in C.P.S. camps? First, it should be recalled that three out of four of the men who choose prison are Jehovah's Witnesses. They go to prison because draft boards refuse to recognize their claims to be ministers. For others, part of the reason is found in the Selective Service law. Unlike British legislation on this subject, it makes no provision for unconditional exemption, which has been granted to 2,760 of the 56,902 registered British

conscientious objectors. Another difficulty is found in our unnecessarily rigid administration of the law. General Lewis B. Hershey, the classification officer who heads the Selective Service System, insists on keeping the supposedly civilian control of the Civilian Public Service camps in his own military hands. Conscientious objectors have until recently been arbitrarily required to render their "work of national importance" in labor camps administered by the pacifist churches under General Hershey's direction. Growing unrest in the camps recently brought about the founding of two camps directly administered by a civilian officer of the government and some improvement in the classification procedure for men entering the system. But the fundamental problem of control is still unsolved, although the peace churches have now been given more freedom than they previously were allowed to exercise. The camps are still, in the last analysis, in the hands of the military. So the prison population grows. This fact underlines the need for the appointment of a presidential commission, similar to that which was set up by President Wilson in the last war, to visit the prisons and the camps and to recommend reform. When more men feel conscience-led to go to prison than to camp, there is something radically wrong.

Communists Plan to Drop Party Label

CONSIDERABLE newspaper sarcasm has followed the announcement that the Communist party in this country is planning to drop its party designation and henceforth call itself by some such title as the "American Communist Political Association." Earl Browder revealed the impending change at a recent meeting of the Communist executive, and Alfred Wagenknecht, who has been chairman of the party in Illinois and Indiana, followed with the frank admission that it was part of a plan to refrain from nominating Communist candidates this year in order to throw what support the erstwhile party can command behind President Roosevelt's campaign for a fourth term. In this connection, the short interval between the Browder announcement and the attack in *Pravda,* official Moscow newspaper, on Wendell Willkie is noteworthy. Some press comment criticizes this latest move as another demonstration of the Communist readiness to indulge in political deceit. And some with almost indecent glee seize on the opportunity which it offers to tag Mr. Roosevelt with a red label. Aside from all such considerations growing out of the impending campaign, however, we wonder whether Mr. Browder and his associates haven't got hold of something of value in their decision to transform their party into what they call "a Communist association for political education." Under such a two-party system as we have in this country, is not that what third parties really are or should be —educational associations? Would they not function to more purpose, and be of more value to the republic, if they were frankly recognized and administered as such? Might not Norman Thomas's Socialist following, for example, have had a greater national usefulness if, instead of expending its energies in trying to keep alive a feeble party machine, it had turned to the education of the general public and sought by that means to seize control of one or the other of the major parties? Long ago this view was advanced in these pages. Mr. Browder's endorsement of it is not without its flattering implications.

USO Bars Pamphlet on Facts of Race

BRITISH soldiers are systematically encouraged to discuss public questions. A huge program of education goes along with their military training, preparing them to understand the issues of the war and to face the problems of the peace. Our system is different. As recently described by Congressman Walter H. Judd, it is this: "We spend twenty years teaching our young men to 'reason why.' Then we put them in the Army, forbid them to think and throw them in the guardhouse if they try." With this system the USO is apparently in complete accord. Recently Chester I. Bernard, its president, found in one of the USO centers a pamphlet entitled *The Races of Mankind.* In this pamphlet two Columbia University anthropologists present the now generally accepted conclusion of scientists concerning the race myth. The competency of the authors is assured by the endorsement of the American Association of Scientific Workers and by the editors of the Public Affairs Committee, the publisher of this and other popular discussions of current social and economic questions. But all of this apparently means nothing to Mr. Bernard. Who was disseminating this "controversial" pamphlet? he inquired. He was told that it was the Y.M.C.A. Its army and navy committee had bought 50,000 copies for distribution through the USO centers which it operates. Mr. Bernard said this must stop. The New York daily *PM* quotes his publicity man as saying: "It is not the USO's function to decide problems. It is not proper USO policy to attempt to take sides. . . . We simply don't want to put out material on either side of a debate. . . . Down south there is a lot of feeling on the matter." In support of this position Mr. Bernard then enlisted the national board of the USO. Which seems to lay upon the churches greater responsibility than ever for the ministry of the truth.

State Department is Again Reorganized

SECRETARY of State Cordell Hull is becoming almost as versatile in producing reorganizations as President Roosevelt in producing emergencies. The last shake-up in the venerable institution which he heads occurred three months ago. Then the country lost the services of the capable Sumner Welles, and Mr. Leo T. Crowley emerged with the administration of the nation's foreign economic relations in his charge. Edward Stettinius, Jr., former steel executive who had been head of lend-lease, was shifted to state. So far as anybody could see, matters went along as before, except that Mr. Hull left Mr. Stettinius at home while he traveled to Moscow. Now Mr. Hull announces another shake-up, which provides an answer as to what Mr. Stettinius has found to employ his

talents in recent months. The new regime is intended to free top-ranking diplomats from administrative duties so they can give more time to thinking about the nation's foreign relations. Two new committees are to aid them in this process. One is to deal with our foreign policy as a whole. (It seems strange that so obvious a function of the foreign office of our government should have been overlooked so long!) The other is to deal with postwar foreign policy. Itself advisory, this committee is to be furnished with a board of advisers. The quality of the counsel the advisers may be expected to give is evident from their names: Norman H. Davis, Myron C. Taylor and Isaiah Bowman. Mr. Hull is to be chairman of both committees. It is therefore a safe guess that there will be another reorganization within six months. The next time however it will be easier to understand how all this juggling will strengthen the position of the United States in world affairs. It will all be explained by the new office of public information which is being set up to handle the department's badly strained relations with the American people.

Is a Formosan Base Our Objective?

NEARLY ninety years ago our commissioner to China urged our government to seize Formosa. Secretary of State Marcy refused even to answer Dr. Peter Parker's dispatch. But now this former missionary's dream will be fulfilled if certain highly placed imperialists have their way. In the past week they released two trial balloons. One floated upward from the Periscope column of *Newsweek*. Postwar surveillance of Japan, it was suggested, might well require the acquisition of bases for our navy on the Formosan and Chinese coasts. The second rose from the columns of the authoritative *Army and Navy Journal*. This semi-official publication declared flatly that the Big Four have decided that the United States is to keep the Pacific islands north of the equator which were mandated to Japan at the end of the First World War. It also advanced the idea that China would doubtless be delighted to turn over to us the great naval base which the Japanese have developed in Formosa. The appearance of this proposal simultaneously in two places can hardly be a coincidence. With what high official did it originate? Was this the reason why our delegation at Cairo apparently maintained a strict silence concerning China's demand that Britain return Hongkong to her sovereignty? It can hardly be denied that the British case for the retention of Hongkong would be immensely strengthened if we were ensconced in a similar fortress just across Taiwan Strait, especially if this fortress were also taken from China. However, the turn taken by the global-mindedness which is beginning to assert itself in the American Congress may well give Britain pause. While some expansionists were floating their trial balloons concerning Formosa, Millard E. Tydings, chairman of the Senate committee on territories and insular affairs, denied that the proposal of the minister from New Zealand for a joint trusteeship of all Pacific islands east of the Solomons was feasible. "The U.S.A. is the only power having interests in that area sufficiently strong to maintain continuous military control," he said. "They are vital to our defense and for the future peace in the Pacific. We are logical ones to govern them." In other words, again we turn to

> the simple plan
> That they should take who have the power,
> And they should keep who can.

State of the Nation

PRESIDENT ROOSEVELT caused a nation-wide sensation when he told his press conference that he hoped the term, "New Deal," would henceforth be dropped in references to his administration. He suggested "Win the War" as a substitute. Even Mrs. Roosevelt protested against her husband's disavowal of the title which he himself had attached to the present government. It is not yet time, she told her own press conference, to lay away the New Deal in lavender. The President's message to Congress on the "State of the Nation" showed that his wife knew what she was talking about. Its strongest parts were a reaffirmation of New Deal principles and in a major portion a violent extension of New Deal policies.

The reaffirmation of principles occurs in that portion of the message in which the President outlines what he calls a "Second Bill of Rights." Here Mr. Roosevelt returned to the political philosophy of his first term which established certain new principles of government responsibility for the welfare of its citizens. It was in his first term that the essence of the New Deal was defined in terms of social legislation and some slight but highly significant beginnings made toward its implementation. Since his first term no substantial additions have been made. But now Mr. Roosevelt goes back and reaffirms the ideals on which his fame as political and social reformer will rest.

There must be, he insists, "a new basis of security and prosperity for all." This must provide well paying and useful jobs, an adequate living standard, protection of the economic status of every farm family, protection for all small business, decent housing, adequate medical care, adequate old age, sickness, accident and unemployment insurance, and a good education. All of these, be it noted, for *all* Americans.

In thus reaffirming the essential principles of the New Deal, the President gives evidence that he does not take seriously his own proposal that it be dropped, though he may heartily wish it to be forgotten for this election year. We welcome his reaffirmation. We believe the social legislation which is the essence of the New Deal has set a standard for the economic and social life of the nation which no successor of Mr. Roosevelt, let alone himself, can ignore. The government of the United States has accepted responsibilities for the welfare of the national community in terms of the welfare of every last American. Reactionary forces and national leaders will ignore the standard thus raised at their peril.

Why, then, does Mr. Roosevelt wish the New Deal to be forgotten during this election year? Manifestly, because its merits have been eclipsed by the ineptitude of his administration with which the New Deal has become popu-

larly, though unfairly, identified. Mr. Roosevelt has ample reason to know that, on the domestic side, he is politically weak as a candidate. He faces an electorate whose dominant mood is one of irritation and disgruntlement caused by the administration of his peacetime reforms, the remembrance of the pre-Pearl Harbor steps by which he led the nation into the war, and the bureaucratic mismanagement of the wartime economy. His political strength as a candidate will be measured by his skill in diverting public attention from the domestic situation and focusing it on the issue of winning the war. He can then hope to overcome the strong popular aversion to a fourth term by asserting with some plausibility that he is so fully in command of the strategy and diplomacy of the military situation that his re-election is essential to a quick military victory. He will again be the indispensable man.

Of a radically different character, however, was the main feature of the President's message in which he proposed a violent extension of New Deal policies. We say "policies," not "principles," for the social principles of the New Deal require no such extension as the President demanded. It would be more accurate to characterize them as New Dealers' policies. Without warning to the nation and without anything approaching a reasoned argument to support his demand, Mr. Roosevelt plumped for a violent alteration in the whole American way of life. This was in fact the core of his recommendation to Congress. He called for a policy of labor conscription which, if adopted, would require as drastic and far-reaching changes in the way an American citizen does his daily work as would a fascist revolution.

The President called for "a national service law" which would "make available for war production or for any other essential services every able-bodied adult in this nation." Or, in the definite terms of the Austin-Wadsworth bill which, immediately following the message, was introduced into Congress, the President asks that the government should be given power to place any adult in any job which it declares essential; that any adult may be forced to move to any spot where such a job is located; that, having been assigned to jobs at the direction of the government, the citizen must accept the "prevailing" wage offered. In other words, the labor of every last adult in the nation, men and women, would be subject to regimentation under government authority. And in support of this revolutionary proposal the President adduces only his own change of mind as to its necessity and the fact that it has been recommended by "the heads of the war department, the navy department and the maritime commission."

It is hardly to be wondered at that the first nation-wide reaction to this presidential proposal has been a vast and incredulous, Why? What has happened so to change the situation that what was not regarded as needed in the disaster-filled hours that followed Pearl Harbor is declared a necessity now? There is no military crisis, unless what the nation is being told as to the steady progress of Allied arms toward ultimate, sure victory is not true. There is no sign of a production or manpower crisis. Certain war plants are already closing for lack of anything to do. Such a basic industry as steel is operating at only partial capacity. Labor leaders have appealed to the government to do something to keep aluminum workers employed. So far as strikes are concerned, the problem there has become far more one of securing intelligent handling by the government of industrial disputes than one of insuring production. (For those who have access to it, the Kiplinger Letter for January 8 will prove illuminating in its disclosures of the extent to which recent labor crises have been caused by bungling on the part of government agencies and by the confusion which exists within the President's own industrial policy-making bodies.) Besides, forced labor is hardly the answer to the problem of satisfactory industrial conditions.

Why, then, should the President have sprung this sensational proposal on the nation in this fashion? Four answers have been suggested. Mr. Lippmann represents those who believe the nation demands it, or will demand it by next November. We see no basis for this belief. The Washington correspondent of Secretary Knox's newspaper, Paul H. Leach, holds that it grows out of the President's acceptance of "the growing necessity for moving war workers from one area to another to achieve complete production mobilization." In a nation whose Constitution forbids involuntary servitude, that will bear thinking about. Some comment sees an effort to cozen "farmers, the middle classes and the soldiers" who are reputedly sore at labor, with an ostensible proposal to crack down on labor which Mr. Roosevelt does not seriously expect to see carried into effect. His statement that he would not recommend a labor draft without the prior enactment of all four other legislative proposals included in his message, in the light of the practical certainty that all four will not be enacted in accordance with the President's recommendations, lends weight to this interpretation. And a final suggestion has been made that the proposal has been advanced by the President at this time mainly as a means of helping Mr. Churchill's government out of difficulties in which it now finds itself.

Mr. Churchill's government has had a labor draft law for a long time. It is only within recent weeks, however, that the teeth in this law have been revealed to the British public by the action of the government in drafting young Englishmen to work in the Welsh coal mines. The British public has reacted dangerously; witness the by-election just won by the young Common Wealth party in what has long been a safe Tory constituency. In this uncomfortable situation, it is possible that American approval of the principle of labor conscription might be welcomed by the ministry in London. Certainly the enthusiastic praise given Mr. Roosevelt's proposal by the Tory press of England shows how gratefully his words have been received in conservative quarters.

It is, of course, always difficult and dangerous to attempt to plumb the motives which move men in public life. All such speculations as have been mentioned concerning Mr. Roosevelt's reasons in this instance—every one of which we have taken from the daily press—may be wrong. But the point to be noted is that the President has gained such a reputation for devious dealing in establishing his policies that his countrymen now instinctively look behind his own explanations for the real reason for the actions which he takes or proposes. Especially is this true when he accompanies his proposals with adjurations against "playing politics"—as in the case of this message

to Congress—for the nation is convinced that the presidency has never been held by a more incessant and incorrigible player of politics than Mr. Roosevelt.

It is possible, therefore, that the 1944 message to Congress may well come to stand as a monument to the closing days of the Roosevelt regime. It contains utterances of lasting merit. But these will be dismissed as words—words left for future leaders of the nation to use. And it contains dangerous proposals. These will be defeated, for it is inconceivable that the American people will consent to fasten on themselves the industrial and personal slavery which a labor draft would entail. Mr. Roosevelt will then be left contriving ways whereby, despite the dissipation of his moral authority over the nation, he can still move the counters on the political chessboard in such a way as to secure his fourth term, even though that would be a term in which he obviously could exercise only the semblance and not the reality of power.

The Unity of the Faith

ONE APPREHENSION that haunts the minds of some evangelical Christians is that the advance of the churches toward unity, or even the development of closer cooperative and federative relations among them, will be at the cost of suppressing the teaching of what they regard as essential truths of the Christian faith. The new catechism of the United Church of Canada should help to quiet their fears. The catechism does, indeed, devote exactly one-half of its space to topics under the heading of Christian life and duty, but it bases this practical teaching upon three solid doctrinal sections on "God," "Man" and "Salvation."

The United Church of Canada is a union of Presbyterian, Methodist and Congregational churches. The historic traditions of Calvinism and Arminianism are therefore fully represented in it. If there are any living issues between these two modes of theological thought, there would be plenty of opportunity for them to clash in the preparation of a catechism, even as there was in formulating the "Statement of Faith" which was issued a few years ago with the "general approval" of the ninth general council of the United Church of Canada. Or, in the fraternal effort to avoid a clash, it might be presumed that there would be evasion of points deemed vital but too hot to handle. But there is no evidence of either clash or evasion.

In the composition of the catechism, at least, some natural limits were set to theological elaboration by the fact that it is intended "for boys and girls," as the chairman of the commission says in a statement accompanying its publication. This in itself would perhaps sufficiently explain the absence of such venerable terms as "effectual calling," and "justification, adoption and sanctification," and the omission of detailed explanation of the functions of Christ as "prophet, priest and king," all of which receive extended attention in the Shorter Catechism of the Westminster Divines (1647). This also was intended for boys and girls, but ideas of religious pedagogy have changed no less than theology in the last three centuries. Yet it is to be observed that the recent Canadian "Statement of Faith," though designed "for mature people," similarly omits discussion of these doctrinal technicalities which have been the battleground for so much intercreedal controversy in the intervening years.

Similarly, both documents show a noticeable absence of some phrases that have become touchstones of orthodoxy among some of the very orthodox in our own times—such as "the deity of Jesus," and descriptions of Christ as "God and Savior" and of the church as "a continuation of the incarnation." Such concepts are neither asserted nor denied. For the most part the texts keep closer to biblical phraseology on these points, so that the believer remains in the enjoyment of the same freedom that he finds in the New Testament.

The point to which attention is directed in this connection is that, in escaping from the controversial terminology of both historic and contemporary orthodoxy, there has been no disposition to whittle Christianity down to a mere ethical system. Some readers will think that the "Statement of Faith" and the catechism might well have freed themselves from much more of their theological content. But these formulations were not made to please them. They were made to express the ideas held in common by the former Presbyterians, Methodists and Congregationalists who are now members of the United Church of Canada. What we are saying is that it has been found possible to do this without emptying the statements of substantial doctrinal teaching. Christianity is not reduced to the Sermon on the Mount. As here presented it is still a religion *about* Jesus as well as the religion *of* Jesus. Man's free will is asserted, and so is man's sin and his inability to save himself without God's help. There is no substitutionary atonement, in so many words, but: "By his life and death Jesus Christ showed us how God loves us, how he hates sin and takes our burden upon him, and how he would have us love and serve him. . . . God showed us by the cross how sinful and helpless we are and how able and willing he is to forgive, and so he moves us to turn from sin and commit ourselves to Christ in the fellowship of the church."

So the catechism continues with instructions concerning the church, the Bible ("the record of God's increasing revelation of himself to his ancient people Israel and to the early church"), the sacraments and the ministry. We are not underwriting the entire content of these paragraphs. The significant thing, for our present purpose, is that they put a strong evangelical statement of Christian teaching into a form which, there is every reason to believe, will be acceptable to the constituency of the church with its varied theological antecedents.

From that point to the end the catechism is devoted to teachings concerning "Christian life and duty." Here again it departs from the pattern of the Westminster Shorter Catechism by not taking the Ten Commandments as the sole and sufficient foundation for a system of Christian morality. In fact, it does not even mention the Ten Commandments. It does, however, give sound instruction about duties to God and to our neighbors. The latter

category includes attitudes toward other members of the family and the community, toward one's work and recreation, and toward the church, the state and the peoples of other nations and races.

Here is "faith and order" and "life and work" reduced to simple terms for the instruction of the young, but not watered down to insipidity by a desire to make a compromise among all possible varieties of opinion. Some of its points invite discussion, or even criticism. But the salient fact is the demonstration provided by this catechism, as well as by the "Statement of Faith" which preceded it, that it is possible to have union among groups with different theological heritages and still to preserve a substantial and adequate body of Christian doctrine.

Paraphrases Tell Tales

EDITOR THE CHRISTIAN CENTURY:

SIR: I think that when I am invited to deliver a course of lectures on poetry, and I have to define what is meant by poetry, I shall begin. . . .

At this point you interrupt me kindly, but firmly, to suggest that the problem does not arise and as you put it, "The move is not on the table." Nevertheless, I resume. . . .

I shall begin by a discussion of paraphrases, and maintain that no great poetry can ever be paraphrased. Or rather, that when this is done the something that is missing is the very thing which makes it poetry.

A paraphrase is defined as "a free rendering or amplification of a passage, expressive of its sense in other words." If you take at random, as I now do, two lines from Shakespeare—

> When to the sessions of sweet silent thought
> I summon up remembrance of things past—

you would not find it hard to give a free rendering or amplification which would not miss the sense. Yet when you have done your best and read the paraphrase beside the lines which Shakespeare wrote, you are certain to find that something has been lost.

That something is the secret of the poet. How it comes to him he cannot tell. If he explained it, he would probably leave it still more mysterious, and if he ever thinks he has mastered the trick, the world will lament the death of a poet.

It is a good thing to invite schoolboys to write paraphrases, not only as a way of studying the meaning of a poem. . . .

At this point you interrupt me and ask whether I am so far behind the times as to imagine that a poem need have meaning. I am afraid I cannot completely dispense with meaning or treat the words of a poem as if they were designed to approximate as near as possible to music. But the boy—to return to him—when he has unraveled the meaning of the lines will have had a lesson through negation. He will see that something has escaped him in the process. The thing he has made is the same, and yet not the same; and he may be prompted to inquire what has escaped him.

Poetry, in plain fact, cannot be paraphrased. It is never easy to discover how poets write. All ways in this realm lead out into mystery. But there is one way which has never been followed by the true poet. That is the way of writing his thoughts out in plain prose and then going over this and altering the words to make them poetical, and at the last arranging them in metrical form. You see how that might be done by the introduction of words like "sere" or "lush" or "kine" or "bedight." Or by the arrangement of the words in a strange and perhaps fantastic order till the prose is made poetry, the rough places smoothed and the straight lines made crooked!

Can anyone suppose that Shakespeare, when he at a fitting moment wrote

> No; this my hand will rather
> The multitudinous sea incarnadine

had before him on a rough paper a matter-of-fact version of these words and then proceeded to embroider this version? Poetry is not made; it is born.

In short, a paraphrase may become a witness to inspiration, not by what it does but by what it does not and cannot do.

Ever yours,
QUINTUS QUIZ.

VERSE

Resurrection

The angel said: Behold, He goeth before you into Galilee. Matthew 28:5-7.

AS in the winter when all things are dead
Expectance captures on each barren bough
The green and luminous spring, the curving brow
Of hills in summer, and the autumn red,
So out of cold there will be words to say;
From the sealed tomb a living message comes
That all the lyric beating of the drums
In the warm pulse longs to confirm today.

Roused from defeat we learn to listen, hear
The spirit call from hearts that beat no longer,
Feel the taut body quicken and grow stronger,
Drop the drab cerements of the buried year;
And in this grievous time of trial and pain
Go with Belief to Galilee again.

SARA KING CARLETON.

Matins

THE little bells are hung
On the morning fog and dew.
When the little bells have rung
The air is clear and blue.

The little bells are ringing.
Speak the words of a prayer
Antiphonal with the singing
Of voices on the air.

RAYMOND KRESENSKY.

What Ails Argentina?

By George P. Howard

WHEN the French writer and essayist Paul Morand visited South America about eight years ago he wrote a chapter on Argentina in which he asks what the difference would be if the Spaniards had gone to North America and the Anglo-Saxons to South America. This was his answer: "In South America we would see a country dotted with tiled-roofed wooden bungalows, rivers churned by innumerable speed boats carrying health agents in white uniforms armed with sprays for the war against fever-carrying mosquitos. Y.M.C.A. buildings would tower like cathedrals. Among the population there would be no half-breeds or mestizos. The Indians would have been taught how to work and white engineers with sleeves rolled up would be transforming the country with improved means of transportation. Lima, Peru, would be known as New York and Rio would be New Orleans. Bolivian tin and silver would replace iron, coal and steel. Potosi would have become Pittsburgh. The Andes would be pitted with tunnels like a sieve and the lowlands would cultivate sugar to be used for making bootleg rum. Patagonia would be fortified against the Japanese, along the Orinoco women would vote and all South American countries would pay their debts.

"North America would be an uncultivated continent covered by immense woods, a silent continent divided into 198 republics. With very little precious metal to tempt the Latins the country would be largely an undeveloped pampa. In Canada half-breeds would dabble in politics, Negroes would vote in Alabama and Florida would be an independent Negro state. In Detroit, instead of the Ford factory there would be a grotto to some miraculous virgin and French prostitutes would be living in cozy apartments in San Francisco (which, by the way, would not have changed its name). The Hawaiian Islands would be a government fortress large enough to accommodate all deposed presidents. Monasteries would cover the slopes of the Rockies and, in the evening, their bells would ring the Angelus in Hollywood. Brazilians would skate in Banff, rosy-cheeked and fair. In short, the south would have become north and the north south. One country alone would remain the same: Argentina. The English, Basques, Germans and Italians who sired the population of that country would be just as prosperous, just as industrious and creative in Kentucky or Texas as in Tucuman or Corrientes . . . if the good Lord had wished to send them there."*

Too Much Prosperity

Morand recognizes how greatly favored Argentina has been as compared with other South American countries. A virile race, a favoring temperate climate, an incredibly rich soil. But that's just the trouble. Argentina is too prosperous, too well fed; it is not easy to breed heroes on sirloin steaks at seven cents a pound. The cattlemen who usually dominate the political scene know that their thirty-two million head of beef cattle, fifty million head of sheep, the seven million horses and the millions of hogs and goats as well as the vast harvests of wheat and corn and linseed, are needed for the feeding of the world. Argentine dairy products are everywhere, and you will find Argentine wool blankets and leather goods in New York's leading stores.

Then what is the trouble with Argentina? Material interests have absorbed the energies of the people and the result has been a weakened sense of civic responsibility, a very tenuous understanding of the demands of a truly democratic government, a tragic inability on the part of political groups and labor parties to sink minor differences in the presence of a threat to their very existence. Business is good; everyone is making money; why disturb the happy situation by getting too close to the European mess? However, the tough grilling that their first bitter taste of a fascist-clerical-military dictatorship is giving them will do much, I believe, to precipitate the atomized and scattered will to democracy which is not absent in the people of Argentina.

Argentina's Split Personality

Then again, Argentina's trouble is that of a divided personality, a species of schizophrenia. On the one hand there comes the call of comfort and ease and on the other an uncomfortable and implacable sense of world responsibility. Furthermore, the Basques, French, British, Germans and Italians to whom Morand refers continue to be Basques, French, British and the like. The thrill of living in a city like Buenos Aires is that it is a microcosm of the world. All nations and races jostle each other on its streets. You feel that you are at the crossroads of the world. Argentina has not yet found herself. She has looked too long and too admiringly at the face of Europe to have been able to develop a physiognomy of her own. She hates to think of herself as South American. She has the polish, the manners and the sophistication of Europe. Chile has a personality all her own; Brazil is Brazil, and Uruguay is a distinctive entity. Some of Argentina's unkind neighbors say that the only way in which you can recognize her citizens is by their loud voices and conceit! Argentina needs a sane, creative nationalism.

Argentina is the most irreligious country in the world. I make this statement after carefully weighing it. Too much prosperity is evidently inimical to spirituality. Religion thrives better on porridge than on sirloin steak, unless you eat your steak with a humble heart and share it whenever necessary with your hungry neighbor. Argentina's moral fiber is flabby. Her body is well fed, her soul starved. The Argentine man has seldom taken religion seriously. The strength of the Roman Catholic Church lies in the aristocracy, the landowners. The mass of the people have no faith.

José Vasconcelos, the Mexican Catholic writer, said to me recently in Mexico City: "I have no use for Argentine

*Air Indien, Artheme Fayard et cie., Paris.

Catholicism. When I was in that country it impressed me as being a coddled religion, a dilettante faith, fit only for pampered sons and favorite daughters." The butcher, the baker and the candlestick maker are not in the Roman Catholic Church of Argentina. Protestantism has had its greatest success among this new middle class of producers. But the great mass of the people are still uncomfortably adrift spiritually.

I asked that grand old man of Spain, Dr. Ossorio y Gallardo, a devout Roman Catholic and former ambassador of the Spanish republic to Argentina, where he still resides, what is wrong with his church in Argentina. "I fear that it has the same weaknesses as the church in Spain," he answered. "The fact that all the fascists in Argentina are Catholic and that they fight freedom and democracy, proves very clearly that they are the defenders of privilege rather than the proselytes of a dogma. Add to this the disconcerting opulence of religious ceremonial, the wealth with which images are adorned, the pomp and magnificence displayed by the bishops, the enthusiastic support which the wealthy give the church and you will understand the aversion of the working and humbler classes for religion."

Clerical Fascism

A few weeks ago the Bishop of Tucuman, in view of the anti-democratic activities of so many priests and Catholics, warned that totalitarian principles are contrary to the teachings of the church. Other Catholic authorities have accused Padres Puig and Wilkinson, President Ramirez's closest advisers, of defying Cardinal Copello of Buenos Aires by continuing to play politics. The cardinal is said to fear that popular reaction against the present regime may be turned against the church, as in Mexico and Spain, since so many prelates and priests are back of the present dictatorship. Ramirez has given priests special broadcasting privileges. They harangue the soldiers in their barracks on the communist and labor perils. The leading Catholic sheet, *El Pueblo,* attacks Protestantism and Masonry in the manner of Falangist papers in Spain. Recently the Virgin Mary was made an honorary general in the army. She receives no salary but is assigned from the public treasury a vivaticum of ten dollars a day, which, of course, is collected by the church. It can scarcely be believed that such tactics increase the prestige of the Roman Catholic Church or the Virgin Mary among the people, whose views are certainly not reflected by these measures.

According to a decree publicized on January 1, Catholic teaching is now to be made obligatory in all primary and secondary schools. When this was in the offing, the courageous Buenos Aires daily, *La Prensa,* protested, invoking the example of the United States which, it said, was more profoundly religious than Argentina in spite of the fact that religion was kept out of its schools. Argentine liberals realize that clerical influence has finally broken into the public school system. Most of the teachers of religion will be priests and the textbooks are to be approved by the hierarchy. Non-Catholics are allowed to request exemption from these courses. But it takes courage as well as conviction to move parents to fulfill the necessary red-tape requirements. Thus a divisive measure has been introduced into the school system, while any heroic group of students who are thus set off and apart may easily become a target for discrimination and persecution.

Hispanidad Movement

A government-appointed director-general of education for the province of Tucuman issued a circular recently with instructions regarding the observance of Columbus Day, October 12, in the public schools. Among other astonishing statements it said:

> America was born under the banner of Spain which gave the new world its religion, its language and its race. Thus did Europe reach America and where these three gifts are not present continental Europe is unknown and the Catholic-Latin spirit is absent. . . . The discoverers of America made it possible for the new continent to enter history and to participate in European culture. From that culture have come the highest spiritual values and a continuation of the Greco-Roman tradition. Thus a way was opened that led America to the Cross and placed her under the aegis of Catholicism. . . . America, therefore, must realize its destiny first of all within Roman Catholicism with which Spain baptized her and civilized her. Whatever is outside of Catholicism is not American. Protestantism, which is the antithesis of Catholicism, is not American. . . . America must continue to deepen its culture, and as the only culture that is vitally accessible to us is European culture, we must not sever our connections with it. . . . Apart from Europe, there is no salvation for our culture.

Here you have in a nutshell the essence of the *Hispanidad* movement. It means everything that would carry Latin America away from the influence of the United States and back to Spain and the Middle Ages.

A few days later *La Prensa* had a strong editorial referring to this "strange document," as it called the circular. It pointed out that European culture had been enriched by sections of Europe that are not Catholic; that compliance with the instructions of that document would revive the spirit of intolerance and kindle again the fires of religious wars. Did the author not know, asked *La Prensa,* that European culture long ago repudiated such ideas? The editorial then added: "Among the millions of men who came to our country in the early days and who have enriched it were representatives of all religious faiths. The presence of these men and their descendants, many of whom have remained faithful to the religion of their elders without any weakening of their patriotism, is sufficient to prove the fallacy of the statement that only that which is Catholic is American. Everything that inspires love for freedom, right and justice is American and will spurn all separatisms based on differences of ideas or creeds. It is regrettable that such aggressively reactionary aberrations should find an echo in government circles."

Present Internal Tensions

For two years Argentina has been under a state of siege with the suspension of all constitutional rights and the complete muzzling of the press. Why do not the Argentine people rise and drive out this oligarchy that misgoverns them? Because the day of popular revolutions has gone forever. What can a mob of indignant people do with shotguns and other small arms against a modern army with armored cars, flame shooters and tear gas? As long as the army meddles in politics all you can do is to wait until the colonels quarrel among themselves. The Argen-

tine navy has never entirely accepted the Ramirez revolution. No member of the navy has been willing to accept a place on the cabinet. There is a feeling that the problem cannot now be solved without serious bloodshed. Twenty-five miles from Buenos Aires are the barracks of Campo de Mayo. Their thousands of soldiers, once country boys, do not love city dwellers.

In the meantime, Protestantism is getting a lot of free publicity, and valuable schooling on the necessity of creating a united front. Never was Protestantism as united as it is today in Argentina. The hitherto easygoing Argentine citizen is discovering that it is one thing to win or inherit freedom and another to be able to keep it. And his eyes are being opened to the danger of a church that allies itself with the forces of reaction for the purpose of securing special privileges.

Churches of the Dispossessed

By Charles S. Braden

Third Article in the Series on 'Why Are the Cults Growing?'

HAVING DEALT with the appeal which certain cults make to man's ever present and many-sided search for security, we may now turn to consideration of bodies which claim to be ministering to other, but closely related, human needs. Specifically, let us consider the cults which find their converts largely among those who are seeking a religious assurance which they have failed to find elsewhere, or among those who seek an emotional release for the religious feelings which well up within. In this article, therefore, let us give our attention to what have come to be known as the emotional cults. Why are they growing?

A glance at the religious census will reveal that membership in many of the "regular" churches is almost at a standstill. In some of them it is diminishing. Between 1926 and 1936, the government figures show, the so-called "regular" churches lost 2,000,000 members, or 8 per cent of their total. But the Holiness and Pentecostal sects registered a phenomenal growth. Thus, one group of Pentecostal Assemblies increased 264.7 per cent, the Assemblies of God 208.7 per cent, the Church of the Nazarene 114.3 per cent, the Church of God 92.8 per cent, the Pentecostal Holiness Church 60 per cent. Why this contrast?

Social Bars to Church Attendance

While many factors operate, the following are undoubtedly most frequently encountered. Often they combine to carry people into these cults.

Many in humbler circumstances do not feel at home in the comfortable middle class churches of the community. Social standards are set which the lower income groups have difficulty in maintaining, as in matters of dress or in the ownership of motorcars of the better makes. They find themselves unable to participate in church social affairs, such as church dinners, which even at a moderate cost lay a heavy burden upon a large family with a small income. They find it difficult to contribute to all the good causes for which contributions are sought. Indeed, they are unable to contribute what seems to them their proper share for the normal maintenance of the church. Pastors reported again and again during the depression period that members, when they could no longer pay as they had been accustomed, dropped out of the church despite a sincere effort to assure them that they were just as much a part of it as ever. If this happened in the case of people already in the church, what of those who stand outside and, even though they desire to join, see the obvious difference between the economic and social standards of the congregation as a whole and their own?

This is not to say that the gap cannot be bridged and that churches must of necessity represent classes. As a matter of fact the gap is bridged in some conspicuous Protestant churches, and to a considerably greater degree in Roman Catholicism. Nevertheless, our churches are to an alarming degree class institutions.

Churches as Class Institutions

Richard Niebuhr makes much of this in his *Social Sources of Denominationalism*. He insists that the economic factor has been a more frequent cause of divisions in the church than any other. He speaks of the churches of the disinherited and the churches of the middle classes. A number of "respectable" churches took their start as a revolt against the middle class churches of the days of their founding, but have themselves become comfortable middle class institutions. Now in their turn they have forgotten the pit from which they were digged, or at least they have lost their appeal for the very type of people who composed their membership in the beginning—the people who are now joining the cults. For the cults are essentially today's example of what Niebuhr calls the churches of the disinherited.

Professor Anton Boisen has made an exceedingly interesting study of the Indiana town in which he grew up, as he found it some forty years after the period of his childhood. The contrast in the matter of churches is most instructive. Those churches with which, in his boyhood, the people from the wrong side of the tracks were affiliated—then the Methodist, the Baptist and the Disciples of Christ—are now well-to-do institutions to which the solid members of the community belong. They have taken their place alongside the Presbyterian and Episcopal congregations. Today the churches to which those on the other side of the tracks belong are the Pentecostal, the Nazarene, the Church of God, and the like.

But the appeal of these cults is not wholly based on economic status. There are other things which some miss in the "regular" churches but find in satisfying degree in

this type of cult. Moreover these are elements that seem to make an especial appeal to many unchurched people at the general social and economic level which the cults represent. While the desire for religious certainty is not limited to any class, the ways in which it may be satisfied depend in some measure on social and educational factors.

The cults offer a certainty of faith and an assurance of salvation which many crave in these troublesome times and which they claim they do not find in the "regular" churches. Many "regular" churches do not speak with the authoritative note of other times. There is much tentativeness, particularly in the liberal churches, and a ready tolerance for conflicting views. Religion must be made to seem reasonable. Thus many highly schooled people who would be repelled by a more dogmatic utterance are held to the church and to religious faith. But to many another the gospel seems to be emasculated by this tentativeness and tolerance. They find in such a faith no guarantee of salvation. They desire an assurance beyond any doubt. How shall they get it?

It is of course true that many "regular" churches do hold a dogmatic view of salvation, usually one based upon the Scriptures. But something more is evidently desired by the people who join the cults. This they find chiefly in the emotional experiences common to many of these bodies. After all, there is nothing quite so convincing as what happens to one's own self. And the emotional experiences which are the normal pattern in these congregations by the very violence of their expression seem to carry profound assurance of the reality of the faith professed.

Emotional Releases

What forms does the experience take? In this the cults differ, but in most of them it manifests itself in some motor form, and none of them places serious inhibitions on any type of expression. The commonest form is perhaps shouting, a phenomenon not wholly unknown among some of the "regular" churches in rural areas and in the south, where revivalism is a widespread practice. Under the stimulus of music, of a powerful and moving sermon, or united prayer, emotion becomes so heightened that it must find an outlet. It breaks out in striking ways. Speaking in tongues is common. The worshiper is seized with such an overwhelming ecstasy that he cannot contain himself and pours forth a torrent of wholly incomprehensible speech. Since the day of Pentecost this *glossolalia,* as it is technically called, has appeared at various times in the history of the church. It has become the distinctive mark of some sects which set great store by it, as indeed did certain congregations in the early church.

Some cultists are impelled to jump. In a Cincinnati cult meeting I saw a man suddenly begin to leap into the air and shout like a Comanche. He kept it up for what seemed several minutes, appearing to be under the most intense strain, then suddenly subsided and went on singing as if nothing had happened. No one gave any evidence of being in the least disturbed. Other devotees fall on the floor and roll about, apparently quite oblivious of their surroundings. Far from being self-conscious, they consider the experience one to be sought after, for they regard it as furnishing assurance of acceptance by God. Yet others fall into trances and lie completely inert on floor or platform for considerable periods of time.

For many people, there is something compelling in such experiences. Holy Jumpers and Holy Rollers make much of the evidential value of these seizures. They are held before the people as true signs of the gift of the Holy Spirit, or the assurance of salvation, and those who undergo them interpret them as the direct work of God and a mark of divine approval. The individual will now say from what he considers his own deep personal experience, "I know."

A Psychological 'Lift'

But the appeal of these cults is not limited to the assurance they bring. A real part of their attraction lies in the fact that they offer an emotional release which many people need by temperament and do not find in the rather formal liturgical services of the "regular" churches. The emotional experience thus not only serves as a guarantee of something deeply desired but has an important psychological function.

Undoubtedly individuals differ greatly in temperamental organization. Some persons are naturally undemonstrative. Behavior like that of the Holy Rollers would be unthinkable for them. But other persons are by nature warm, demonstrative, even ebullient. Reared in a sophisticated environment, such people are obliged by religious convention to keep in constant check their desire to express their feelings openly. To be sure, they are free to show emotion in extreme fashion on other occasions. At a baseball or football game they may shout, jump up and down, wildly embrace the person sitting next to them or hurl their hats into the air in complete abandon. At the movies they may weep unrestrainedly and without shame. (My high school daughter used to classify movies as one-, two- or three-handkerchief films.) But in church everything must be kept under control. In the cults we are considering there is no such suppression. On the contrary, definite techniques are employed to build up to the characteristic emotional outbursts and that meeting is not regarded as wholly successful in which some participants are not overwhelmed by ecstasy.

It should be recalled that many members of Methodist, Baptist and similar churches in the cities have come from local churches in the south or in rural areas where the practice of worshipers' expressing themselves audibly in a hearty Amen or some other such spontaneous fashion is still commonly observed. Or if they themselves are not from such churches, they are not more than a generation away from them and are familiar with the general type of religious behavior. They miss this in their services. Finding that sects exist in their city environment which are less inhibited, and feeling the "coldness" of their own local church, they are frequently drawn into the more extroverted type of cult.

Music Hath Charms

Three other features of these cults have an undoubted appeal. First there is the music. It is generally of the gospel-song type which, whatever else may be said about

it, does have "swing." Rhythmic, pulsing, repetitious through the use of the chorus, it does something to the participants in the service. Often it is accompanied by a clapping of the hands, a tapping of the feet, which has a contagion almost irresistible even to the casual observer, as the writer has personal reason to know.

The music is almost always buoyant, joyous, evocative of bright hope, the words more often than not depicting the glories of the life after death, the happy ending of a tragic earthly drama. Say what one will concerning this type of religious music—and it has been discussed again and again in The Christian Century—it does something to the people who use it that more stately hymns of the formal type fail to do. I am convinced that one of its major functions is to provide emotional release which eases at least for a time the inner strains to which men and women are subject. Whether this is the best way of liberating tensions may be a matter of debate. That it does liberate them can scarcely be disputed.

Again, the type of service employed by these cults, by reason of its greater freedom and spontaneity, permits a degree of participation which is not found in more formal services. I recall what consternation was once caused in a suburban Methodist church when at the close of the pastoral prayer a good sister, undoubtedly a visitor from a church somewhat freer in its customs than this one, remained standing and continued in a sweet, restrained voice to pray out loud. The minister didn't know what to do. The congregation was uneasy. People looked around to exchange questioning glances with their friends and wondered how to deal with such a case. Presently our visitor quietly finished her prayer and sat down, greatly to everyone's relief. I have often wondered if she knew what a terrible thing she had done. I suspect she was completely unconscious of having violated the proprieties. She had felt like praying. She had prayed.

Never a Dull Moment!

Then there is usually something going on in those freer types of service. Never a dull moment! It is often said of our age that its chief characteristic is activism. There must be something happening all the time. Today's popular novels are not of the reflective type; its drama must have constant action; its movies must have a thrill a minute. Is it then strange that in its religious services action should likewise be desired? In these more exaggerated emotional cults action is provided.

If it is true, as is commonly asserted, that these groups draw from the less advantaged classes—working men and women, many of them from factories and shops where the work is usually monotonous and uninteresting—it is just possible that the variety and action and the emotional stimulus which characterize this type of cult fulfill a much needed physical function. Again it may be questioned whether this is the only way or the best way to minister to this need, but that it does make an appeal to many people, the mounting percentage of growth is eloquent testimony.

Still another factor in the appeal of such cults is the millenarian teaching and otherworldly emphasis of most of them. Today the widespread hopelessness of any human solution to the terrible condition in which society finds itself enhances the millenarian appeal. At a higher economic level neo-orthodoxy is making its appeal on the same basis—man's impotence to extricate himself from the abyss into which he has fallen. Of course there are non-emotional millenarian cults which stress much the same thing, but it is this appeal *plus* the other factors mentioned which draws increasing numbers of people into the emotional cults.

The Sense of Urgency

Finally, there is about cultist preaching an urgency that is lacking in many "regular" church sermons. This makes the cults active in seeking out the "lost." They have little concern for the great social sins of the day, but a deep emotional anxiety for the salvation of individuals. Thus they are aggressive in a measure not found in most "regular" churches. Moreover—though this is offered tentatively—I believe that by reason of sharing together in the emotional experiences common to the group the members are knit into a closer, more personal fellowship than that usually found in the "regular" churches. From the fellowship flow social benefits which attract many people. Most of the cult churches are not large. For example, Methodist urban churches average 403, Baptist 310 members; the Nazarenes but 64. Thus the individual person is not so easily lost as in the larger congregations which are the rule among the established denominations. A sense of belonging and of being of some importance to the group is more easily attained.

At all events these sects are growing. They are assuming an increasingly larger place in the religious life of the nation. Contrary to the general belief they are not wholly dependent on their perfervid evangelism as a means of growth. Examination of census reports discloses that a number of the groups have a far larger number of Sunday school pupils in proportion to the membership of their churches than is the case in any of the greater denominations. For example, the Pentecostal Holiness Church has 187 Sunday school pupils for each 100 members; the Church of the Nazarene, 166; the Christian Missionary Alliance, 135; the Salvation Army, 119. The Methodists have but 71, the Presbyterians 64, the Protestant Episcopal Church but 25.

A number of the sects have a small membership, but in the aggregate they represent a fairly numerous group. One wonders why in a time of much talk about the ecumenical church this considerable segment of the religious community is so little regarded. The sects are here. Probably they are here to stay. If history repeats itself they will in due time also develop into comfortable middle class institutions, but just as certainly they will be replaced by others like them. They perform a ministry of value to great groups for which the "regular" churches have little concern. Until the "regular" churches find a way to meet the legitimate needs which are served by such sects the latter will continue to flourish. When these needs are met in a better way by the formalized churches they will "cease to trouble Israel."

This is the third in a series of articles. The fourth, and concluding, article, devoted entirely to Jehovah's Witnesses, will appear next week.

The Practice of the Presence of God

By Georgia Harkness

THREE CENTURIES ago there was a cook in a French monastery by the name of Nicholas Herman, better known as Brother Lawrence. He did nothing more spectacular than to live a simple, radiant life of fellowship with God. He did not even write a book. He wrote some letters, and sixteen of these, with four accounts of conversations with him and some maxims, have come down to us to make an immortal classic on *The Practice of the Presence of God*.* The purpose of this article is to examine his insights in the light of today's demands.

The problems which beset the inner life of the religious person are nearly constant from age to age. One must come to terms with oneself, in particular with temptations to pride and subtle forms of selfishness, to complacency, anxiety, irritation and discouragement. One must adjust the spirit to the body and its claims. One must meet the strains put upon us by other people, both those who annoy us and those whose need demands our help. One must adjust the life of work to the life of prayer. All of these adjustments, and not the last only, require the constant reorientation of life toward God.

In these vital areas of the relations of the soul to its own evil impulses, to its body, to the social situation, and to the demands of a vocation, Brother Lawrence has much to teach us. His record does not cover the whole gamut of life's demands, for he knew nothing of domestic conflict, his intellectual interests were soon satisfied, and his life within four monastery walls was far removed from the anguish and clamor of global war. It would be easy to say that in a situation so simple he could do what we cannot. Yet I for one cannot read him without feeling that here is something so authentic that he "speaks to my condition."

I

The starting point of Brother Lawrence's spiritual victory is often overlooked. Externally the details of his life are meager. He tells us "that he had been footman to M. Fieubert, the treasurer, and that he was a great awkward fellow who broke everything," but that desiring to be made to smart for his awkwardness he had entered the monastery, only to find nothing but satisfaction in that state. Regarding his spiritual odyssey he is far more explicit. During the first ten years of his attempt to practice the presence of God he seems to have suffered from what the mystics know well as "spiritual dryness" or "the dark night of the soul." Its characteristics are common enough in our time—a sense of spiritual defeat, inability to find power in God or a warm awareness of his presence, abnormal self-condemnation and self-distrust, doubt as to whether salvation was for him. But he hung on, even when it seemed that "all creation, reason, and God himself" were against him. The joyous outcome he states with touching simplicity:

> When I thought of nothing but to end my days in these times of trouble and disquiet (which did not at all diminish the trust I had in God, and which served only to increase my faith), I found myself changed all at once; and my soul which till that time was in trouble, felt a profound inward peace, as if it had found its center and place of rest.

It is this "profound inward peace" that makes the dominant motif without which we should never have heard of him. A sentence epitomizes his life: "When the appointed times of prayer were past, he found no difference, because he still continued with God, praising and blessing him with all his might, so that he passed his life in continual joy."

This repose of soul affected his vocation. His kitchen work, to which he had naturally a great aversion, became easy, and he was able to find dignity and greatness in the most trivial act. Among the best known passages are those in which he speaks of turning the cake that is frying in the pan or picking up a straw from the ground for the love of God. He had abundantly a sense of calling in his work, a sense of the loss of which is one of the most serious aspects of our present economic life.

His religion had its effect upon the body. Not only was serenity written in his face as a witness to his faith, but it gave him a transcendence over bodily ills such as our feverish age might well covet. He says "that he expected, after the pleasant days God had given him, that he should have his turn of pain and suffering; but that he was not uneasy about it." Apparently such days came. In his old days he writes, "I have been often near expiring . . . I did not pray for any relief, but I prayed for strength to suffer with courage, humility, and love." He goes to the root of a most important matter when he says, "If we were well accustomed to the exercise of the presence of God, all bodily diseases would be much alleviated thereby."

His total adjustment to life was the product of his practice of the Presence. Though he lived in a simple environment he knew what it was to have conflicting demands impinging on him from several directions at once. Apparently he was able to take it without the nervous tension that is the curse of our time, even among Christians. At the end of the Fourth Conversation appears a vivid snapshot of his personality:

> He was never hasty nor loitering, but did each thing in its season, with an even, uninterrupted composure and tranquillity of spirit. "The time of business," said he, "does not with me differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the Blessed Sacrament."

II

Who is there who would not like to have such "an even, uninterrupted composure and tranquillity of spirit"? Is it possible to have it, pressed upon as we are by many mat-

*This is available in an inexpensive edition (8 cents each, 5 cents a copy for five or more) from the Forward Movement, 412 Sycamore Street, Cincinnati, Ohio.

ters? That we have known some Christians who maintain it even under the most staggering burdens demonstrates the possibility. Let us see how Brother Lawrence found it.

1. He let his ends determine his procedures. The end of all his actions, he tells us repeatedly, was to do everything for the love of God, "seeking him only, and nothing else, not even his gifts." Such singleness of purpose is the clue to the fact that he could continue to trust God even during the first ten troubled years. Faith can survive much distress and difficulty, and even the dulling of the sense of God's presence, if the soul is oriented not toward its own states but toward God. It is when the Christian loves the gifts of God, including the spiritual gifts, more than he loves God that darkness engulfs the soul.

There is a distinction here that we in our time need to make. We pray legitimately for certain needed material gifts, such as daily bread and physical health. We pray for events earnestly desired, such as world peace and the safe return of loved ones from battle. We pray for courage and strength to accept if necessary the denial of these petitions. Here most of us stop, assuming that spiritual blessings are the supreme object of prayer. What Brother Lawrence saw was that the chief end of man is not to enjoy God or even his richest gifts, but to glorify him. It is when God and his Kingdom are sought first that "all these things" are added.

2. He made his set times of prayer continuous with the life of devotion. Though the heart of his religion was praise and submission to God in the midst of his labors, he did not give up his regular periods of prayer. Both have their place, in our lives as in his. Without the discipline of regularity, our praying becomes so free that before long we are free from prayer. Without a sense of the presence of God in the activities of the common life prayer tends to become an emotional luxury, a thing apart from the world of commonplace duties and demands in which most of our hours are spent.

The ordinary Christian today is barren enough in his prayer life of both types. Those who have a regular time of daily prayer are probably in the minority in our churches. The scantiness of our praying is the chief reason for the fact that there is often so little difference between those who call themselves Christians and those who do not. But if regular times of prayer are the exception rather than the rule among Christians, the life of continuous devotion in the midst of other activities is so rare as to raise the question whether it is possible.

Is it possible? What does Paul mean when he enjoins us to "pray without ceasing"? Is the experience of Brother Lawrence, or of Frank Laubach as recorded in *Letters of a Modern Mystic,* so abnormal that we can only admire without emulating it? And if we could do it, would it not mean a division of attention curtailing our effectiveness in practical matters?

The answers become clearer when we observe how Brother Lawrence did it. He was not in conscious prayer all the time. But he tried always to be responsive to God's "inward drawings." To increase this receptivity he uttered short prayers in the midst of his business "by such words as love forms upon these occasions, as for instance, 'My God, behold me, wholly Thine: Lord, make me according to Thy heart.'" When an occasion arose that required the practice of some virtue he addressed God saying, "Lord, I cannot do this unless Thou enablest me," and received strength more than sufficient. When his mind wandered he refused to be disquieted, but drew it back and again fixed his thought upon God.

With prayer as the dominant mood or attitude of one's life, the practice of the Presence becomes habitual. This, I take it, is what happened to Brother Lawrence. Not the continuous utterance of vocal petition, which obviously would be impossible if one were doing anything else, but the surge of the soul Godward, is the heart of the experience. How frequently one can give conscious attention to God differs with individuals. All of us can go further in this direction than we have.

3. Brother Lawrence understood the limitations of human nature, including his own. One must think of God "the most he can." One must "accustom himself, by degrees, to this small but holy exercise." Speaking of an overardent sister (of whom there are plenty of modern counterparts) he writes, "She seems to me full of good will, but she wants to go faster than grace. One does not become holy all at once." He apparently expected and had dry times, for he speaks of the need of fidelity "in those times of dryness, or insensibility and irksomeness in prayer, by which God tries our love to him."

There is nothing which reveals the basic sanity of his religious experience more than his attitude toward his own failures. There is a tendency among religiously sensitive persons to condemn themselves to the point of discouragement, if not despair, at their shortcomings. Repentance, which is essential to any true religion, can easily pass over into a kind of remorse which is a devastating form of self-centeredness. Not so with Brother Lawrence. "When he had failed in his duty, he simply confessed his fault, saying to God, 'I shall never do otherwise if Thou leavest me to myself; it is Thou who must hinder my falling, and mend what is amiss.' After that he gave himself no further uneasiness about it."

4. He found enough to do for others to keep him from self-concern. We are told little about his dealings with the rest of the monastery family. In one of the Conversations is a note to the effect that, finding so much comfort and blessing in the practice of the presence of God, he desired to recommend it to others, and that they were more influenced by his example and the "sweet and calm devotion" of his appearance than by his arguments. A great person does not talk much about his services to others, and is silent about the souls he has won.

However, the letters show beyond question that Brother Lawrence was an intercessor and a master of the art of counseling. All but one of the sixteen end with the assurance of his prayers, and all are full of understanding and comfort. There is in them no condemnation, but much of humble witness, encouragement, sympathy, direction as to how to pray and what to pray for. One cannot read them without knowing that Brother Lawrence had the channels of his life turned outward, and that being fed from God they could not help watering the dry places in the souls of others. With all his praying he was unmistakably an extrovert.

What shall we make of him, this humble, happy figure of three centuries ago? Could he have foreseen that he

would become an immortal, it would have seemed so incredible to him that one wonders whether his tranquillity could have stood the strain! Yet he did nothing except what any of us can do. He was not a fanatic or a saint, but a simple Christian who talked with God and let God carry his troubles for him. There is good psychology and sound sense as well as good religion in his words, "Everyone is capable of such familiar conversation with God, some more, some less. He knows what we can do. Let us begin, then."

BOOKS

Humanity's Stake in India

INDIAN CRISIS. *By John S. Hoyland. The Macmillan Company, $2.00.*

THIS volume is primarily concerned with the vast human tragedy of India and only secondarily with its politics. Its English author is well qualified to write about the people of this populous subcontinent. Sixteen years of residence in central India and a varied experience in famine relief, education and social work in that country provide a good background for his sympathetic and skillfully written interpretation. His training as a historian gives him the objectivity which is essential for dealing with a subject so loaded with controversial dynamite. His even temper prepares the reader to acknowledge his right to say at the end of the book: "In many ways British rule has been good; but it has not been good enough. It has led to appalling miseries. The time has come when it must cease and another way be tried, however steep and hard. This is the real Indian crisis. It can only be met as the British people become willing to be true to their own great past and to trust freedom at whatever cost."

The basis of the author's belief that India must achieve her freedom is that Indian poverty has been immensely deepened by what he calls "the British system." He traces the working of this system in its effect on the primary units of the Indian economic and social structure in the family and the village. Unlike many writers with a socialist background, he has a deep respect for Indian religious life and an understanding of its meaning to farmers, industrial workers and students. His book includes descriptions of current Hinduism and Islam and of the way in which the system of communal electorates sins against the religious spirit in both. It also affirms how great is the contribution which Christianity has to give to India in lives like that of C. F. Andrews, who identified Christian love with service to the common welfare.

The chapter on famine was written before the onset of the current famine in Bengal, but it clearly foreshadows the disaster which is now an actuality. Unfortunately, India has often before known crises like this, even though none has occurred in recent years. The responsibility for them the author lays squarely at the door of his own country. Speaking of the rise in food prices which began when the Burma rice supply was cut off, he says: "The landowner and money-lender class (the two are usually one) is also the grain-dealing and grain-storing class. When food prices begin to rise, they are tempted to hold on, i.e., to hoard in order to sell at a high profit later. Thus a vicious circle comes into being. . . . Yet we established this landowning, money-lending, grain-dealing class in power, originally by the Permanent Settlement of 1793 and all that has sprung from it. And we depend upon the support of that class for our imperial position in India." Most of the chapter on famines describes the author's experiences as an official administering the Famine Code in certain districts. He points out that famine relief offers the opportunity for great social gains if properly conceived.

The Quaker background of the writer equips him to write with an insight more than intellectual into the meaning of M. K. Gandhi's life and teaching. He traces "the real springs of Mr. Gandhi's power and influence" to the New Testament and quotes Mr. Gandhi in support of his thesis. The book concludes with a seven-point platform for ending the Indian crisis. It includes mass education on Gandhian lines, inauguration of constitutional self-government in all the Indian states, collectivization in agriculture as well as in industry to solve the problem of poverty, the ending of communal representation and the inauguration of the universal franchise with all voters voting for both Hindu and Moslem candidates, larger provincial powers with the central government a federal organism, the immediate convocation of a constituent assembly, and the end of imperialism.

The book contains some bad mistakes in the proofreading of Indian names. It is however a substantial contribution to the discussion of a very important question.

HAROLD E. FEY.

Books in Brief

RESTORATION PURITANISM, A STUDY OF THE GROWTH OF ENGLISH LIBERTY. *By Harry Grant Plum. Univerity of North Carolina Press, $2.50.*

Whoever or whatever deserves grateful recognition from the English for service to their liberty deserves it equally from Americans, for our fundamental liberties are largely those which the colonists brought with them—and then, of course, had to fight for. Mr. Plum began this study of Puritanism before the war, continued it during the war, and hopes (with good reason) that its findings will be relevant to the organization of liberty after the war. His point of emphasis is that the Puritans did not cease to exist in England after the Stuart restoration, nor did they become a mere feeble and fanatical fringe. They continued under other names and carried on the fight for religious liberty. In gradually getting it for themselves, they also promoted civil liberty for all. "Puritanism was really the attempt to seize and apply the spiritual elements of the Reformation movement, to eradicate Roman forms, and to organize the English church so as to make possible the fullest use by the individual, laity or clergy, of his historic liberty as established under the law." Puritanism gradually merged into nonconformity. The author's rather inclusive use of the former term leads him to ascribe to Puritanism some contributions to the liberty of the individual which are more frequently credited to nonconformity. One occasionally has the feeling that, in his effort to exalt the Puritans as the champions of liberty, he tends to prove his case by definition by considering all champions of liberty as ipso facto Puri-

tans. Dr. Plum's book reflects careful study of the copious source material, both primary and secondary, much of which he lists in an extensive bibliography.

THE RISE OF MUSIC IN THE ANCIENT WORLD EAST AND WEST. *By Curt Sachs. W. W. Norton & Company, $5.00.*

There are very few people in the world competent to write a critical review of this book, and none of them is on the reviewing staff of this journal. The knowledge which it is prepared to convey to the studious reader—but he must be studious—is the product of research in remote and obscure fields where the data are hard to find and harder to interpret. There have been monographs on such special topics as the music of ancient China, India, Egypt, the Hebrews, the Greeks and many contemporary primitives whose music may be presumed to be nearer than our own to the aboriginal impulses from which music arises and to early forms. But, so far as this commentator knows, there has been no comparable attempt to bring together all this material, and much more, to organize it into a coherent account of the manifold origins and early developments of music, and to present it with a sense of its significance in relation to the history of music as we know it. Dr. Sachs' work will take its place beside two other books which, together with it, constitute a history of music of impressive proportions and still more impressive scholarship. The other two are: *Music in the Middle Ages,* by Gustave Reese; and *Music in Western Civilization,* by Paul Henry Láng (both published by W. W. Norton). These three are not a series. They overlap to some extent. Each of them, for example, devotes some attention to ancient Greek music, Láng least, Sachs most. But overlapping fields is not duplication of material or ideas. Students of musicology will recognize all three as cornerstone books in their libraries.

Books Received

Contemporary Thinking about Jesus, An Anthology. Compiled by Thomas S. Kepler. Abingdon-Cokesbury, $3.50. (To be reviewed.)

Forty Gospel Hymn Stories. By George W. Sanville. Rodeheaver-Hall Mack Co., Winona Lake, Ind. The complete words and music of forty "gospel hymns" are given with a one-page story opposite each telling how it came to be written and what its author meant it to mean. Mr. Rodeheaver says that Mr. Sanville "has had as his close personal friends more of the authors of gospel songs and hymns than any living man." Much of the material was derived directly from the authors and composers. The songs include "O That will be Glory," "In the Garden," "Brighten the Corner," "If Your Heart Keeps Right," and (like a mountain peak among lesser elevations) Sankey's "Ninety and Nine."

Christian Behavior. By C. S. Lewis. Macmillan, $1.00. Mr. Lewis' books follow each other with seasonal, almost quarterly, regularity. But they are little books (70 pages in this one), and they are to some extent by-products of other activities. This small volume, like its immediate predecessor, is the record of a series of radio talks. The author's special characteristics in thought and style are exhibited at their best in the discussion of ethical questions. Here, rather than in apologetics, is a field in which his sound common sense, the freshness of his lay approach, and his confident though rather naive faith yield the most substantial results.

One Humanity, A Plea for Our Friends and Allies in Europe. By Howard E. Kershner. G. P. Putnam's Sons, $1.25. Mr. Kershner was director of the American Friends Service Committee in Europe 1939-42 and is executive vice-president of the International Commission for the Assistance of Child Refugees. In this volume he presents, in words and pictures, the desperate need of food among the people of the occupied countries, especially the children, outlines the methods that have been used and can be used to meet this need, and shows how "to save the children without aiding the enemy." "On our experience of having fed 100,000 French children through the winters of 1940-41 and 1941-42, I know for a fact that the Germans have never taken a mouthful of our food or interfered in any way with our operations."

The Stream of Jewish Life. By Dorothy Alofsin. Union of American Hebrew Congregations, Cincinnati, $1.75. Designed to lead Jewish young people, of high school age, to an acquaintance with Jewish institutions, activities and personalities. A fictional framework is skillfully employed to quicken the young reader's interest and enliven the narrative, but the substance is sound and solid. The material includes some things that Christian youth do not particularly need to know, but the general picture and the spirit of it all would be a wholesome influence for them.

Modern Jewish Problems. By Roland G. Gittelsohn. Union of American Hebrew Congregations, Cincinnati, $1.25. A textbook for Jewish high school classes and youth groups. The problems discussed are such as: whether Jewishness is a matter of race, religion or nationality; why and how Jews should resist assimilation; intermarriage (against it); anti-Semitism and what can be done about it (nothing, apparently, on the Jewish side); the importance of a thoroughly Jewish education; and various aspects of Zionism. Many questions are raised, selections expressing various points of view are appended to each chapter, and discussion is encouraged—but skillfully guided toward the desired conclusions.

Before Making Important Decisions. By Roger W. Babson. Lippincott, $1.00. Mr. Babson's central thesis is that there is a real power, which he calls "God's rays," that man needs in the ordinary business of life and can receive if he will. An extended quotation from a spokesman for the "Unity School of Christianity" (Kansas City) furnishes an introduction to the argument. Emphasis is laid upon the spiritual value to be derived from meditation in the church edifice. The attention of educators is called to this suggestion: ". . . cultural education may be returned to the church. . . . The cultural subjects continue to be the basis of a sound education, but they should be taught in a religious atmosphere. I am coming to believe that if a person would spend a couple of hours each day quietly in a church reading certain books, he or she would acquire in the same length of time a far better education than by attempting to buy the same at most colleges."

CORRESPONDENCE

World Protestantism

EDITOR THE CHRISTIAN CENTURY:

SIR: In your numerous comments upon the Roman Catholic Church you are in turns conciliatory or belligerent. Why try to combine these two? Can we be at all collaborationist in the presence of a rapidly growing colossus such as the Catholic Church in America presents? In your entire position in relationship to that body you unconsciously reveal a feeling of Protestant inferiority, of fearfulness, of near desperation. You are afraid that tomorrow's America will be dominantly Catholic, and you are using all the power which in your knowledge, subtlety and persuasiveness you are able to command to make all other American Protestants be aware of that same possibility.

The Protestants I know pride themselves upon their tolerance of the Catholic Church, but it is the tolerance of ignorance, of complacence, of a lack in themselves of any dynamic Protestant convictions. If they but knew first hand what it means to live in a society in which the Catholic Church is the main power they would not be characterized by such an easygoing leniency. For myself, I prefer a condition of warring nationalisms to a world-wide unity imposed by Roman Catholicism. But I fear that humanity as a whole has reached that place in its "awareness" when and where it is soon going to accept unity at any price to its intellectual and spiritual integrity. It may be that that is now the

secret of the present great progress which that church is making in this country.

Our best and only effective weapon to use in warding off this imminent danger is a highly unified and powerfully directed world Protestantism. If we do not achieve that soon we and our children may be lost to the awful intellectual and spiritual repressions of the Roman Catholic Church for a long time. I am fearful, as you are fearful, at this point.

Rockwood, Tenn. H. M. RATLIFF, JR.

The Level of Education

EDITOR THE CHRISTIAN CENTURY:

SIR: Is there, or should there be, any difference between religious journalism and secular journalism in the matter of the observance of the Golden Rule? What are the ethics of religious journalism? Is it deemed to be entirely proper in such an article as the editorial "Theology in the Church" in a recent issue of The Christian Century to state that the Sunday school has become almost irrelevant when judged as Christian education, without making any reference to the tremendous efforts which are being made in all parts of this country and Canada to raise the level of education in the Sunday schools and other church schools? Along with many others, I have great admiration for the church school teachers who year in and year out devote themselves to fostering and guiding the growth of Christian personality in their pupils while highbrows on the sidelines keep shouting: "You are not getting anywhere. Your work is almost wholly ineffective."

Humes, Buck, Smith & Stowell BEN LEROY STOWELL.
New York.

Futility and Faith

EDITOR THE CHRISTIAN CENTURY:

SIR: In your reply to Mr. Wood in your issue of January 12 you have put in a nutshell the all too deeply involved arguments on peace and war: "If our correspondent will simply tell us what he is doing 'effectively to combat' this war (by which, we take it, he means stopping this war) without contributing to the victory of one side or the other, his information will be greatly appreciated." It is to be hoped that if he replies it will be in the incarnation of deeds rather than a further involvement of words.

Last summer we attended, with 3,400 others, a regular church service in which the preacher gave a splendid sermon on the utter futility of war. And yet in that sermon the preacher expressed his own sense of futility in effecting a cure! Perhaps the preacher shared the experience of Arnold of Rugby: "The bitterest of all griefs is to see clearly and yet to be able to do nothing." But in the pulpit Arnold never preached his sense of futility; he proclaimed the faith of God.

The quotation from Arnold, however, will be treated with but scant respect by the average pacifist preacher. With unbloody and unbowed head he sets forth his humanistic perfectionist creed. Blissfully unheeding the corruption of human nature and rapturously ignoring the carnal cravings of the flesh, he sees on earth the superexcellence out of which the millennium is to be made. If some of us see all too clearly on that same earth a bloody cross as the crime of human ingratitude and perversity and place less confidence in the flesh, we at least rest our cast on history. For the futility of earth we have the assurance of God that what is impossible for man is possible with God.

First Baptist Church, ERIC L. A. HILL.
Ironton, Ohio.

The Free Spirit

EDITOR THE CHRISTIAN CENTURY:

SIR: Many of my friends seem convinced of the need of a more orthodox, rigid and conservative approach in religion. In every country where orthodoxy has held sway, disaster has struck. Orthodoxy of whatever type failed to offer effective resistance to aggression or to the totalitarian enslavement and brutalizing of men. I see little to choose between the Barthian "All human effort is vanity," the pietistic quiescence of some of the Protestant groups, and the otherworldly chants of the Catholic bodies. The end results were the same. It is true that many individuals were greater than their creeds, but rigid creeds certainly did not seem to be of much effect. Neither piety nor rigid interpretations of faith were effectual in preserving human values or any kind of freedom.

I suspect that those who combed their beards waiting for the clock to strike twelve are not so patient now as they wait for deliverance. And they do not question the creedal positions of those they look to for deliverance from the oppressor.

We misinterpret events and values if we try to use the anxieties of folk to enlist them in support of creeds of European pattern and totalitarian systems of theology. If anything has proved worthy of honor in the present hour it is the free spirit of men who have not hesitated to give themselves to the practical social program while at the same time preserving their freedom of spirit, exercising their own best judgment and keeping their integrity.

Federated Church, J. OTIS SMITH.
Milford, Iowa.

Stalin's Slice

EDITOR THE CHRISTIAN CENTURY:

SIR: You ask editorially: "Does Stalin simply propose to take his desired slice of eastern Poland and then let the Poles make what they can of the result?" I refer you to history. You must know that what you call "eastern Poland" is nothing but the slice that the Versailles treaty makers cut from Russian territory. A restoration of it is simply justice. Furthermore the peasants in the slice are overwhelmingly Russian—only 15 per cent of them are Poles—and are in no way anxious to come again under the Polish landlords who compose the Polish "government in exile."

Pilgrim Congregational Church, E. DUDLEY PARSONS.
Superior, Wis.

A Church Chaplaincy

EDITOR THE CHRISTIAN CENTURY:

SIR: I am very much interested in your criticism of the present status of the chaplaincy. With all due credit to the personnel of this department, they have certainly been working under a terrific moral handicap in their commitment to a national government rather than to a universal church. When will this church present to the government a demand for a ministry to the armed forces conducted on the basis of a special mission, maintained and controlled by the church?

It is a bitter experience for those who enter service of this type to know that the way is blocked by moral commitments to a national cause. A chaplain in the Italian armed forces, let us say, and a chaplain in the American armed forces, both having been committed to the holy justice of differing national causes, cannot both be morally justified. Let the church exercise its genius by presenting its service to our men in the armed forces under its own aegis. Better to assert its spiritual sovereignty than to crawl into a hole of subordination and die!

Community Methodist Church, E. KENDALL SCOUTEN.
Minetto, N. Y.

Rank No Barrier

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial comment on "Status of Navy's Chief Chaplain Still Being Debated" you state: "The whole episode strengthens our convictions that the chaplaincy will never be on a satisfactory basis, from the standpoint of the churches, until it is taken out of the whole military and naval context of rank, pay, and allowances, and the chaplain does his work simply as a minister maintained by the churches."

Before coming into the army as a chaplain I partially shared your conviction, but after months of experience as an army chaplain I could never share it again. Those of us who have seen the so-called "auxiliary chaplain" at work, have seen the tremendous handicap under which he labors. The civilian auxiliary chaplain

is an outsider from the standpoint of both the men he is attempting to serve and the army itself.

Only a minister who is a member of the armed forces can have access to certain confidential and restricted information which he needs to know in order to do his work. The men he serves are military men, and a great many of the problems they face are military or are vitally connected with the military organization of which they are a part. A man outside this organization could never learn fully to understand their problems.

As to rank, I have never found it standing between the enlisted man and myself. On the other hand, I have found my rank very helpful in approaching and making contacts with men of my own rank and of superior rank. As for pay allowances, I cannot see where they have ever placed me under any restrictions as to freedom of action or utterance of conviction.

Deming Army Air Field, Deming, N. M. — Gilbert H. Curry, Chaplain 1st Lt., U.S.A.

A 'Regular' Denomination

Editor The Christian Century:

SIR: Charles Braden, in his article "Why Are the Cults Growing?" has placed an undeserved stigma on the Church of the New Jerusalem by classifying it among the new pesudo-religious cults.

It is regrettable that a professor of religious history should be so uninformed on the historical position of the so-called Swedenborgians. The denomination is almost as old as his own, the Methodist. Many influential leaders have been counted among its members. It was a member of the Church of the New Jerusalem, Charles C. Bonney, who conceived, organized and presided over the Parliament of Religions at the World's Columbian Exposition in Chicago in 1893. Mr. Braden should read what the *Encyclopedia Britannica*—now a Chicago institution—has to say about Emanuel Swedenborg.

One of our most respected Protestant theologians, Walter M. Horton of Oberlin, has said, "My feeling is that Swedenborg was one of the great spiritual reformers, and the movement proceeding from him has yet to be appreciated in its full significance by the Christian church."

If only for the sake of truth, a not unimportant body of intelligent Christians trust that Dr. Braden will amend this injustice to a "regular" denomination in one of his subsequent articles.

Church of the Holy City, East Cleveland, Ohio. — Clayton Priestmal.

Spiritualism

Editor The Christian Century:

SIR: Without special feeling I read Dr. Braden's long list of cults, but when he mentioned Spiritualism my heart beat faster and warmed very much. My parents were both Spiritualists, living and dying in that faith. As a child, fifty years ago, I never questioned the truth or the sanity of spirit communications, or that there was anything "peculiar" in sitting quietly at eventide, with hands united, forming a circle, that we might become *en rapport* with the spirit world. My paternal grandmother and my mother were both psychic mediums, and I recall many manifestations or tests which seem baffling and inexplicable today. If the "controls" sometimes purported to be Indians, there was nothing to fear, nothing unnatural or spooky, even to a child of a somewhat sensitive and nervous temperament. Seances, psychic phenomena, clairvoyance and magnetism were all familiar words in my otherwise limited vocabulary.

Years ago there were groups of Spiritualists here and there and camp meetings dedicated to the cult were dotted throughout New England. The camp meeting at Lake Pleasant, Mass., was largely attended. Many excellent speakers were heard there. Among them I remember Helen Temple Brigham, Jennie Hagen, Mrs. Sheppard Lily, Dr. Joseph Beals and C. Fanny Allyn, none of whom is now living. As I recall, they were persons of excellent character and of deep spiritual insight. They stressed other principles: the necessity of leading a clean, honest life; belief in the fatherhood of God, the brotherhood of all men of whatever race, creed or color, and the leadership of Jesus who, to them, was the master exponent of Spiritualism.

Because of my parents' active interest in political reforms such as woman's suffrage, prohibition of the liquor traffic and proposals for peace after the First World War, as well as in the hard work of getting a living on a New England farm, in later years they gave less time to Spiritualism. I had come to believe that it was the forgotten cult. Except for an aged uncle and aunt, there were no Spiritualists, as such, among my acquaintances.

My father used to remark that nine-tenths of spirit communications might be classed as fraudulent, but the small per cent of truth was the most precious bit of life he knew. When my mother and father lost their own son they found in Spiritualism comfort and courage to carry on. My parents were not church members and I had the unique experience of reading the Bible as I would read any other book, without sectarian bias or any preconceived notions of its infallibility or divine origin. I do not now see that church allegiance is incompatible with a belief in Spiritualism. As I became more keenly aware of Christ and scriptural truths, I am drawn closer to my childhood faith.

I am writing this letter to you that I may thank Mr. Braden for his clear, candid and kindly treatment of Spiritualism. It has not always been dealt with so gently and in so friendly a manner. Also I desire to pay a tribute to my beloved parents whose belief in Spiritualism gave me a liberal religious heritage.

For several years I have read The Christian Century, always with interest, generally with approval. As a pacifist I have followed you to the extremely reluctant, but unavoidable, acceptance of the obligations forced upon us by this war.

Williamsburg, Mass. — Frances Clary Snow.

How to Stop War

Editor The Christian Century:

SIR: It seems to me that there is but one way to face the question of stopping war now being waged or war in the future. That way is honest and realistic. It is never dangerous for the individual or the nation to confess guilt or wrong. As for the sin of this war, God knows, the church knows and the nations know that none of the nations engaged is without guilt. Our own United States made no little contribution toward this war. I propose that The Christian Century lead the way—the only way to enduring peace. Appeal to the leaders of the church, Catholic, Jewish and Protestant, to launch a crusade of confession and repentance for all our sins, of sincere prayer for world brotherhood and a positive stand against the chief causes of war. Unless we get right with God nationally, we can ill hope to get right with our fellow men internationally.

Guilderland Center, N. Y. — Wilson D. Worman.

Can Nothing Be Done Now?

Editor The Christian Century:

SIR: Months ago you were agitating in favor of the appointment of a commission of theologians whose duty it would be to study the relation of the church to the war (or was it that of the war to the church?) from the standpoint of Christian theology. If memory serves aright announcement was made in your columns that a group of men had been assigned to this task.

But what happens to the thinking of the American public in the meantime? It is being befuddled by the highly publicized "theology" of some of our top-ranking military leaders, who continue to stamp divine approval upon every act of heroism and ruthlessness committed in the line of duty and who, apparently, continue to advise men to pray for their individual safety before embarking upon a hazardous mission.

Long before any commission is ready to report to the Christian world, men and women will be needing the guidance of straight thinking about specific life situations. Can nothing be done now to head off the threatened stampede into shallow or wishful thinking or a refusal to think at all about the tragedies that war brings?

Federated Church, Alturas, Calif. — Theodore E. Schulz.

Shipyards Close On Seventh Day

Oregon Builders Stop Work on Sunday —Portland Plans for Development Include Interfaith Center

(Correspondence from Oregon)

PORTLAND, Jan. 6.—Recession from Oregon's employment peak has commenced. There has been some decline in shipbuilding and a slight drop in banking volume. Our main war industry is shipbuilding. In 1943, the six yards in this area launched 356 vessels. This is one-sixth of the nation's production, apart from navy yards. Some 115,000 men and women were employed in their construction. They earned during the year $345,000,000. Contracts will enable a substantial continuance of the industry through 1944, although employment totals will further decrease. Beginning with the new year, the Kaiser yards went on a six-day week, closing on Sundays.

* * *

Increased War Wages Create Problems

The sudden influx of so much new money in the Portland area is registered in the 1943 divorce record of Multnomah county. Divorces totaled 4,151, which was 735 more than the marriages of the year and an increase of 30 per cent over 1942. Half of these divorces involve shipyard workers. Liquor consumption has reached an all-time high. Remembering, perhaps, the virtual paralysis of the industry last year, shipyards declared a Christmas holiday of two days and local papers editorially pleaded for sanity and temperance.

* * *

Oregon Leads in Postwar Plans

Portland is leading the nation in postwar planning. At a cost to the city of $100,000, Park Commissioner Robert Moses of New York directed 26 prominent engineers in a 60-day study of improvement possibilities, with a view to absorbing the shock of unemployment at the war's end. The Moses report is now before the city. Business groups and civic organizations are discussing plans to put its recommendations into effect. A vast system of public works is outlined. It includes bridges, "throughways," schools and other public buildings, sanitation and a great civic center. The cost is estimated at $75,000,000. It will provide work for at least 20,000 people for two years. In addition, the state highway commission has blueprinted a $50,000,000 road program for the immediate postwar era. Private industries are also announcing plans for extensive expansion.

* * *

Catholics Set Up Labor School

The University of Portland (Catholic), at the request of American Federation of Labor leaders, has opened a two-semester school to meet weekly in the labor temple. The curriculum will include principles of economics, labor problems, comparative economic systems and the development of American industry. College credit will be available to those who are qualified. The school is intended primarily for A. F. of L. members and others interested in labor problems.

* * *

FEPC Orders End of Discrimination

Kaiser shipyards and the local boilermakers union have been directed by Malcolm Ross, chairman of the President's Fair Employment Practices Committee, to eliminate discriminations because of race or color. The committee at a Portland hearing received complaints from Negroes who alleged they were not permitted to join the unions but were forced into "Jim-crow" auxiliaries. Ross ordered the yards to cease discharging and refusing to hire Negroes who failed to obtain union clearance. Portland's City Club has just elected to membership a Negro physician. Only one resignation was received in protest. The club consists of 600 business and professional men.

* * *

Center Proposed For All Faiths

Portland's city planning commission recently called together representatives of the Catholic, Protestant and Jewish faiths to hear its proposal for an interfaith center as part of the postwar development program. Strategically located, the center would bring into a group of adjacent structures the offices and bookstores for all religious bodies. It would provide auditoriums, cafes and banquet rooms, libraries and a museum of religious art. Chapels would be open daily for meditation and prayer as well as for stated services. Religious leaders commended the commission for its vision and authorized continued study of the project.

* * *

And So Forth

Portland's United War Chest has been filled. The amount given and pledged is $1,659,287.

The sudden death of Donald M. Erb, president of the University of Oregon, removed a vigorous and successful educational and cultural leader.

RAYMOND B. WALKER.

Coffin Returns from Great Britain

Henry Sloane Coffin, moderator of the Presbyterian Church, U.S.A., who has recently toured the British Isles under the British Council of Churches, has returned to the United States. A dinner was given in his honor in New York on Jan. 17.

Social Action Editor Named

Prof. Liston Pope of the Yale Divinity School has been named editor of the monthly magazine *Social Action*, a publication of the Congregational Christian Churches.

Calls Factories Industrial Slums

Australian Denounces the Conditions of Work in His Country—Launch a New Party in Queensland

(Correspondence from Australia)

MELBOURNE, Dec. 4.—"Realities of Reconstruction" is the general title for a series of pamphlets, now in course of publication, containing the views of 11 university professors, a number of whom hold important posts as advisers to our federal government. The series may fairly be said to constitute an attempt by an Australian brains trust to prophesy and also to mold the shape of things to come. One pamphlet, *The Psychology of Management-Worker Relations,* is by H. P. Cook, chief psychologist of the department of labor and national service. His diagnosis is unflattering: "A great many Australian factories are industrial slums . . . inadequately lit, badly ventilated, congested, dirty, depressing." Dr. Cook believes that in the industry of tomorrow amenities like canteen-restaurants will be so much the standard and accepted thing that it will be hard for employees then to visualize the primitive conditions under which, nowadays, many a man sits "on a broken box beside his machine, amid the smell and grease of the factory, eating sandwiches from a newspaper package and swilling tea from an old pail."

* * *

Psychologist Defends Coal Miners

Dr. Cook appears to break new ground, at least as far as this country is concerned, in his discussion of the coal-mining industry. He points out that, while there are many factors responsible for the unrest in that occupation—an unrest experienced in most countries—an important factor lies in the psychology of danger. The coal miner almost inevitably feels a deep though seldom expressed sense of injustice because he is compelled to live his working life under conditions much less pleasant and much more hazardous than those encountered by the great majority of other people. Danger doesn't matter so much, Dr. Cook explains, if the persons involved have a strong belief in the value of what they are doing and if they know that their leaders are undergoing or would be willing to undergo the same danger. But coal miners primarily see their work as having value for the shareholders of the mining company. Do its directors and shareholders run the same risks as the coal-winners? Hardly.

* * *

Noted Writer Dies In Sydney

On Nov. 17 there died at the Scottish hospital, Sydney, Samuel Angus, professor of New Testament and historical theology at St. Andrew's College in the capital city of New South Wales. His passing, we believe,

is an event of significance far beyond his own denomination and far beyond the southern land to which this Ulsterman gave most of his working years. Many American readers will remember that he was for a time a student at Princeton. They will recall, too, the almost "triumphal march" he made in 1923, when he was acclaimed and listened to all the way from San Francisco to the Atlantic coast. Samuel Angus was a brilliant and many-sided scholar, a humble-minded yet provocative teacher, a versatile writer and a lovable man. Some of his books and lectures occasioned controversy which, in one form or another, has gone on for the best part of 20 years. In 1942, the all-Australian assembly of the Presbyterian Church decided to proceed no further with regard to the "Angus case."

* * *

Russian Complains About Drinking

It is very interesting for us not only to read comments by non-Australians about life in this island continent, but also to observe how much notice is taken of them by our people. Perhaps it is a sign of progress that public opinion is apparently a little more sensitive than formerly to the verdicts of candid observers who come from abroad to study us. For example, our daily papers gave full prominence last week to the remarks of a Russian journalist, Vladimir Mikheev, of the Tass Agency. There was almost as much news value in what he said as in the fact that his views (the views of a *Russian* visitor) were widely reported. While paying full tribute to the notable feats of our war production, he said: "On the surface, a foreigner would say Australia did not know there was a war on. I have seen people, most of them women, drinking in hotel lounges in what were surely working hours. In Russia, everything stops except winning the war. In Russia, drinking in hotel lounges during working hours would be a crime."

* * *

Reform Party Is Launched

In Queensland there are signs that Labor's political machine, which has been steam-rollering along for about 20 years, may strike a few surprises in the near future. A newly formed organization, the Queensland People's party, is led by the middle-aged mayor of Brisbane, the crusading J. B. Chandler, whose passion is clean politics. He does not hesitate to declare that such a condition of affairs would be a radical change from the status quo. "We want a Parliament and a people," he says, "that will insist on the abolition of political chicanery and trickery. For years there has been such undemocratic government here that I am much afraid that people have lost the real knowledge of what true democracy means. For our party, we want as candidates the best men or women available." ALLAN T. MCNAUGHTON.

Catholics Gain In Britain

Roman Catholics in England and Wales now number 2,373,074, according to the 1944 Catholic Directory which has just been issued. This represents an increase of 47,600 over last year. Roman Catholics in the United States claim a membership of nearly 23,000,000.

Holds Color War May be Imminent

Indian Leader Warns That Issue Must Be Settled at the Peace Conference—Gandhi Urged to Compromise

(Correspondence from India)

TIRUVALLA, Oct. 29.—In a recent address in Madras, V. S. Srinivasa Sastri characterized the color bar as one of the greatest causes of national animosity. He pointed out that the colored peoples of the world constitute the majority of mankind but are held in political subjection and economic servitude by the white race. He believed that after the war the color question will be felt even more keenly than it is now by the Eastern races. "At the last peace conference this question was raised by Japan," he said, "but she was persuaded to drop it in return for some concessions. This time we cannot let it remain unsolved. This color bar is going to divide the human race into two warring camps. If a color war is going to break out, there will be a kind of ferocity unknown to history. Therefore it is of the utmost importance that the color bar be once and for all abolished. . . . Our voice at the peace table must be raised unequivocally, loudly, insistently for the abolition of the color bar."

* * *

China and India Exchange Research Students

As part of a scheme for strengthening cultural contacts between India and China, ten research students have been selected by a committee appointed by the Indian government to accept the scholarships offered by the Chinese government. Drawn from the universities of India, these students will soon be flying to China. The government of India, on its part, has offered ten free scholarships to Chinese postgraduates selected by the Chinese authorities. These students are now here and are pursuing their studies in the Benares Hindu University, the Imperial Agricultural Research Institute at New Delhi and the universities of Allahabad, Calcutta, Madras and Aligarh.

* * *

Indian Leader Attacks Amery Proposal

The recent statement of L. S. Amery, secretary of state for India, that British parliamentary democracy may not suit India and that we should invent a new type of government which would suit us was denounced by V. S. Srinivasa Sastri in a letter to the new viceroy, Lord Wavell. He pointed out that for a century and a half the Indian people had had opportunity to study British institutions and had come to admire them. Since the Montagu-Chelmsford reforms, Indian leaders had become accustomed to "recurring trials of parliamentary skill and strategy. . . . To pronounce us unfit now and send us about in quest of another plan is to hold up things indefinitely, to strew the land with apples of discord and create such confusion as to imperil the constitutional progress so far achieved. If it were intended to punish us for venturing to look forward to further progress in the same direction, Mr. Amery's advice would become intelligible. Before we become much older however his attempt will encounter the fate of Canute's command to the sea. Not in these days can a nation's freedom be denied or delayed with impunity."

* * *

Gandhi Urged to Go to Peace Conference

This Indian leader also addressed a letter to Mr. Gandhi, probably intended to urge him to accept the conditions which might be imposed for his release from detention so that he would be free to attend the coming peace conference. The letter said: "Dear Brother: An opportunity has come, the like of which never was and never will be again for generations. At the coming peace conference, which may meet sooner than most people expect, the afflicted nations will seek ardently for brave and honored advocates of justice, equality and brotherhood, without distinction of race, color or religion. You must be there. Who if not you? War must be banished forever from the earth and all possibility of its recurrence provided against so far as can be. Would you be missing on that supreme occasion?" Anyone who knows Mr. Gandhi's philosophy of life can foresee that he will not submit to conditions that the British government might impose for the sake of any contribution he might be able to make at the peace conference. P. OOMMAN PHILIP.

[The quotations from V. S. Srinivasa Sastri are significant because they indicate how far even a veteran Indian leader who all his life has stood very close to imperial interests can swing in the direction of independence. Mr. Sastri was formerly president of the famous Servants of India Society and a member of the Madras and imperial legislative councils. He represented India at the imperial conference in 1921, at a meeting of the League of Nations, at the Washington Disarmament Conference and in a tour of the dominions after the First World War. He has served as a member of the Indian Council of State and as high commissioner for India in South Africa.—THE EDITORS.]

Hierarchy Opposes British Educational Reform Bill

The Roman Catholic hierarchy of England and Wales has recently issued a statement opposing enaction of the government's education reform bill. Anglican and free church leaders have agreed to accept it. The basis of the hierarchy's objection appears to lie in the fact that Catholics will be compelled to pay taxes to support free public education even though the church requires them also to support parochial schools.

Episcopal Church Gains Gifts But Loses Youth

The largest increase in contributions ever to be recorded for one year in the Protestant Episcopal Church brought its income for the past year to $38,388,766, according to the *Living Church Annual*. This was nearly $3,000,000 more than the income for the previous year. At the same time its church schools had 35,336 fewer students, or a total of 409,087—"almost the lowest figure reported during the past 50 years."

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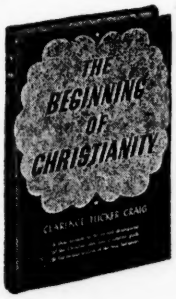

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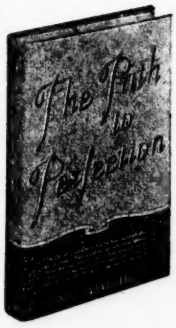

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Give Large Sums in Memory of Their Sons Slain in Sicily—Roman Catholics Plan New Expansion in Islands

(Correspondence from Hawaii)

HONOLULU, Dec. 24.—Hawaii newspapers nowadays carry notices of a considerable number of casualties on the European front, especially in Sicily and Italy, where the 100th Infantry Battalion, made up of American citizens of Japanese ancestry, all volunteers from the Territory of Hawaii, is engaged. Some interesting and striking reactions have resulted, one of the most characteristic of which has been the decision of the surviving family to make a donation to some charitable purpose in memory of the soldier who has been killed. One such family recently presented $400 to be divided between the Red Cross, the army relief fund, the navy relief fund and the Honolulu community chest. Instead of following the Japanese custom of distributing tea or coffee on the 49th day after the death of a relative, this family made a charitable contribution. The widow said in giving the money, "The war came close home to the Waialua community and to me when it claimed my husband as its first casualty of the group from Waialua in actual combat. We feel that it has become our duty to do more for the war cause here on the home front and forget all the old customs. This idea received the wholehearted approval of both my husband's family and my own parents." This example has been followed in a good many cases.

* * *

Employers Organize to Deal With Labor

Employers of the territory recently inaugurated the Hawaii Employers' Council, with a full-time secretary-manager, "in order to restore in a measure more equitable balance of power between these two interdependent competitors." He referred to organized labor and organized employers. Fred B. Carter III, secretary-manager, says that the council is a direct outgrowth of the National Labor Relations Act of 1935, "which act in the name of social welfare so severely broke with previous concepts of employers' rights, confirmed and continued the enormous power of organized labor previously created by the National Industrial Recovery Act of 1933." Mr. Carter is authority for the statement that "there are well over 100 employers' councils and associations in the United States, the Hawaii council perhaps being the youngest of all."

* * *

Interracial Committees Raise Big Budget

The 1944 budget of the local volunteer welfare agencies has been assured by the success of the community chest campaign, which raised $1,038,000. This year the largest amount ever set as a goal, $925,000, raised some doubts as to the community's ability to maintain its reputation for always achieving the full quota. The goal for local agencies amounted to $600,000. In addition, $300,000 was set aside for the National War Relief and $25,000 for the Philippine Islands War Relief. This year, for the first time, there were simultaneous campaigns on all the islands, and as in 1942 the committee of canvassers was composed of men and women of various racial backgrounds. The splendid teamwork of these interracial committees has been a notable feature of the campaign.

* * *

Catholic Orders to Enter Islands

Returning recently from the annual meeting of the Catholic hierarchy in Washington, D. C., James J. Sweeney, Catholic bishop of Honolulu, predicted extensive development of the Roman Catholic educational system in the territory immediately after the war. "First, we hope to have more elementary schools and high schools for both boys and girls," he said. This development will be made possible as a result of conferences the bishop had with various heads of religious orders. The orders will promptly send priests, brothers and sisters to develop the educational system here, as well as charitable and social services, he promised.

* * *

Need Church Federation Secretary

Two lay representatives and ministers of the cooperating churches met as the Honolulu council of churches on Dec. 2 to hear reports of progress of the revised plan of organization. A budget of $22,000 was adopted for 1944. This includes approximately $12,000 for the work of the committee on community religious education, a released-time program for approximately 4,200 schoolchildren. Earnest efforts have been made to secure a full-time director for the council, a need long apparent in Honolulu. Up to the present a selection has not been possible and transportation difficulties from the mainland to Hawaii are such as to make the consummation of this plan very difficult.

* * *

Blackout Rules Are Relaxed

As of Dec. 20, the blackout and curfew restrictions have been considerably liberalized in the territory. Under the new rules, enemy aliens are permitted on the streets up to 10 o'clock, at which time blackout restrictions are in effect until 5:30 in the morning. From 5:30 until daylight, lights facing toward the sea are to be shielded. This relaxation comes as an act of confidence on the part of the military governor, based upon his experience of the splendid cooperation of all the elements of the population. The more liberal rules will make it possible to hold more evening programs than has been possible since Dec. 7, 1941.

GALEN WEAVER.

Jones Made President of Detroit Federation

Edgar DeWitt Jones, former president of the Federal Council of Churches and the Detroit correspondent of The Christian Century, was recently elected president of the council of churches in that city. Dr. Jones is minister of the Central Woodward Christian Church and has twice been president of the international convention of the Disciples of Christ.

Ask Governor to Bar the Japanese

Colorado Farmers Declare They Cannot Compete—Fisher Says Minorities Are All in Grave Peril

(Correspondence from Colorado)

DENVER, Jan. 10.—The Japanese language school at the University of Colorado breaks all records in teaching that language in one year. But some Coloradans are not interested. A delegation of agricultural representatives protested to Gov. John C. Vivian against the settlement of too many Japanese in the state. They argued against permitting Japanese to purchase land at prices above the average and to buy up business opportunities, declaring that they conduct their enterprises with such efficiency that our people cannot compete. At the same time a representative of the American Welfare Association visited our community telling of the difficulties of Japanese-American evacuees and asking for aid in their relocation.

* * *

Ministers Study Psychiatry

A large percentage of Denver ministers came out to hear the first in a series of four lectures on psychiatry. Younger ministers were the majority in attendance. The subjects of the series are: "The Christian's Dilemma of Love and Hate," "The Relation Between Mental Disease and Religion," "The Moral Lapses of Later Life" and "A Psychiatric Interpretation of the Golden Rule." The lecturers are Drs. Bradford Murphy, Charles Rymer and John Lyon. Denver ministers discussed in their initial meeting for the new year the outstanding personality, political event, book and religious event of 1943.

* * *

Says All Minorities Are in Danger

Galen Fisher and others conducted a two-day conference for the workers among Japanese in our midst. We were reminded that all minorities are in danger. The evacuees furnish an opportunity for the safe expression of resentments. Politicians exploit these resentments. Venal newspapers and business competitors find persecution to their advantage. Good people who are ready to swallow rumors are victimized. The speakers reported that after all the sifting the FBI has found only some 350 persons in Tulelake who may be definitely classed as disloyal.

* * *

And So Forth

The Protestant churches of this area show an increase in attendance at worship but sharp decrease in church school attendance. Everywhere offerings are running high, church debts are being paid and funds gathered for building after the present war.

The Colorado council of churchwomen, looking to the day of victory, suggests that when that hour arrives all church people assemble in their sanctuaries to pray for guidance in making peace.

CLARENCE W. KEMPER.

Anglican Leads Unity Meetings

Winnipeg Archbishop Speaks in United Church Pulpit—Liquor Consumption in Dominion Soars to New Heights

(Correspondence from Manitoba)

WINNIPEG, Jan. 3.—On the first Sunday in 1944 Winnipeg wrote at least a footnote to church history. On that morning Anglican, United Church, Presbyterian and Baptist ministers occupied each other's pulpits in a city-wide exchange. The historic significance of the event was not only that for the first time in such a Sunday exchange Anglicans participated (many if not all of them setting aside a communion service habitually held on the first Sunday of each month), but that they did so under the leadership of an Anglican archbishop. He fathered the idea and invited other churches to cooperate and himself preached in a United Church pulpit.

* * *

Hold Week-Night Union Service

The archbishop's purpose was to inaugurate the services of the week of prayer with this expression of Christian unity. He planned another demonstration of unity to conclude them—a united "Service of Witness" to be held Friday evening in the Civic Auditorium. Even the Lutheran groups, who unanimously refused the invitation to take part in the Sunday exchange of pulpits, have agreed to cooperate in this week-night service. Ministers of several churches will join in the conduct of the worship. The archbishop himself will preach.

* * *

Some Anglicans Hold Back

The man who has provided this unusual leadership is Ralph Sherman, formerly bishop of Calgary, who was enthroned in Winnipeg last May as Archbishop of Rupert's Land. Archbishop Sherman is regarded generally as of the high church party, but is acknowledged to be a high churchman of unusual character. His vigorous leadership has been felt in many ways since he assumed his new office, but his latest action came perhaps as the biggest surprise. When he called his own clergy together, outlined his plans to them and invited them to take part in the pulpit exchange, some dissented, a few with vigor. On these he put no pressure. Ten of his clergymen enthusiastically followed his leadership.

* * *

Official Makes Initial Suggestion

The movement originated not with the archbishop but with Roland F. McWilliams, the lieutenant governor of Manitoba. Some weeks ago Mr. McWilliams, a leading United Church layman, called together a group of clergymen and suggested that in presence of all the divisive and destructive influences of the present time, it would be fitting for the Christian churches to make some impressive demonstration of their common loyalty. The clergymen were not sure what could be

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The four books listed below have more than fulfilled our predictions of a wide appeal to the general reader. During the Fall season the sales were so heavy that our supply was exhausted sooner than had been anticipated.

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done, but an Anglican rector went to discuss the matter with his archbishop and therefrom came the astonishing consequence. Archbishop Sherman will also be the chief leader of a Christian mission which will be held in the University of Manitoba during January.

* * *

Include Jews in Broadcast

A further gesture of spiritual unity, reaching beyond the Christian churches, was made during Christmas week by the Winnipeg branch of the Canadian Conference of Christians and Jews. A broadcast on the theme, "Let There Be Light," was given over the C.B.C. network in joint celebration of Christmas and Hannukah, the Jewish Festival of Lights. A rabbi spoke on the Christmas message of peace and good will, a Christian minister spoke on the Festival of Lights, and a layman, Sidney Smith, president of the University of Manitoba, conducted the broadcast and spoke on the interfaith movement.

* * *

War Raises Crime Rate In Dominion

Convictions for lawbreaking in Canada have increased sharply during the first three war years, with the most alarming increase among juveniles. The dominion bureau of statistics has recently reported that adult convictions increased from 476,715 in 1939 to 581,364 in 1942, or 33 per cent. For the same period juvenile convictions increased 54 per cent and in 1942 amounted to 11,758. Since statistics of juvenile crime were first compiled separately in the early twenties, no other period has shown such marked acceleration in the juvenile crime rate. During the war years Canadian consumption of intoxicating liquor has also reached a new high. The dominion bureau of statistics has just reported that for the year ending March 31, 1943, the dominion revenue from the sale of beer, wine and spirits was three times greater than at the outbreak of war. In the year which will come to an end three months hence, the sale of beer will probably set a new record, and this despite the regulations on liquor sale, which were at first announced as a reduction.

* * *

Liquor Consumption Is Pegged

The 10 per cent reduction in the release of beer from bond, which Premier King announced in December 1942, was quietly nullified by the simple method of separating from the total the amount of beer consumed in military canteens. This has been estimated to cancel the reduction completely and to authorize instead an increase of 4,500,000 gallons. Apart from this concession to beer, and minor concessions to advertising, Mr. King—to give credit where credit is due—has held firmly to his policy of restriction, despite bitter and unrelenting opposition from the trade and well publicized demands from other politically potent groups. The restricting order-in-council which expired Oct. 31 was forthwith renewed, and in all probability will be maintained for the duration. The restrictions mean that the sale of alcoholic liquor is pegged at an abnormal high; but at least it is pegged. Increased delinquency cannot be pegged.

ERNEST MARSHALL HOWSE.

Peruvian Leaders Aid Protestants

Seek to Stop Mobs Persecuting People for Faith—Catholicism Organizes Labor in New Bid for Power

(Correspondence from Mexico)

MEXICO, D. F., Dec. 28.—The weekly magazine *Tiempo* of Mexico City has given two columns to a report on the recent flare-up of public persecution of Protestants in Peru. The Protestants, it seems, were set upon by "some intransigent Catholics with the help of certain authorities." Protestant meetings were broken up in Lima and Callao by members of the "Eucharistic Crusade," led in some cases by priests. Bibles seized by them were destroyed. The mobs attacked the Protestants shouting out against Luther, Protestantism and the United Nations, particularly the United States and Great Britain. A group of Peruvian deputies and senators sent a protest to the president of Peru against these acts of intolerance. Religious freedom is guaranteed under the Peruvian constitution, they pointed out. Besides, the work of the Protestants in Peru has been very beneficial, especially among the Indians, whom Protestant missions have induced to abandon drunkenness and *coca*. "Their work deserves the praise, or at least the gratitude, of the state," the deputies and senators said.

* * *

Fear New Bid for Power By the Catholic Church

Stressing the position of the Mexican government on the side of democracy and the United Nations, Ezequiel Padilla, secretary of foreign relations, spoke recently on behalf of President Avila Camacho to a labor rally. He gave assurance that the present administration is determined to support "freedom of belief, freedom to worship any God according to conscience, a freedom without which democracy becomes a lie." In accordance with this principle, Secretary Padilla said, the president "has disarmed all those who would deal arbitrarily or violently with conscience and thus raise the most dangerous of all the partisanships that may irreconcilably divide a nation, that of religious struggle." The secretary apparently referred to the increasing unrest that is felt in liberal and radical circles over the strong advances lately made by the Roman Catholic Church. These advances are interpreted as a renewed attempt to regain control of political affairs and to turn back the progressive program of the revolution.

* * *

Say Aim Is Destruction Of Protestantism

Mexico is heading toward a renewal of the conflict between the Roman Catholic Church and the state, according to one of the most prominent labor leaders of this country. In a private interview granted to this correspondent, the leader, who at the same time is a deputy and whose name cannot be disclosed now, expressed great concern over the concerted effort in all of Latin America of the Roman Catholic Church to gain absolute control of affairs. "We have proofs and documents," he said, "which will be made public in due time, that there is a widespread scheme on the part of the Catholic hierarchy directed toward the conquest of political power, the destruction of Protestantism and religious freedom and the overthrow of democratic government in Latin America." He added that in Mexico the time is getting closer when there will be need "to fight again the battle for freedom of conscience" against the monopolistic program of the Roman clergy. The present state of war, he said, and the desire not to create additional problems for the government is keeping the struggle down, but after the war "this matter will have to be settled."

* * *

President Refuses to Dissolve Party

In the meantime, President Avila Camacho has revealed to a group of prominent visitors that he had been urged from some quarters to order the dissolution of the National Synarchist Union (the semi-fascist and Catholic party), but had refused for the same reason which previously had kept him from dissolving the Communist party, namely, freedom of association and expression. In either of these cases, he said, such a procedure would be against the law.

* * *

Church Organizes Labor

A brand new labor organization, the National Confederation of Guadalupan Workers, came into the open when a pilgrimage claimed to have been attended by more than 100,000 workers visited the shrine of the Virgin of Guadalupe. The Mexico Workers Confederation (C.T.M.), the largest and most influential labor organization in the country, immediately replied that this demonstration was a political move, disguised under a religious garb, and was intended to split up the workers, "using such a respectable matter as their individual religious beliefs." The C.T.M. asked the government to bring to an end its "tolerance" of these and similar moves.

* * *

Force Resignation Of Official

Two other significant events may be interpreted as indications of an underground struggle to wrest from the church its increasing power. Both happened on Dec. 20. Claiming illness, which was literally true, Octavio Vejar Vazquez, the secretary of public education, sent his resignation to the president. Mr. Vejar Vazquez had been under fire, as liberal elements accused him of attempting to deliver public education back into the hands of the church. The president accepted his resignation. Jaime Torres Bodet, undersecretary of foreign relations, was transferred to the post. In his inaugural speech, Mr. Torres Bodet said that the principles of the Mexican revolution would be maintained, freedom of belief guaranteed and the ideals of "Greek-Latin humanism and the pious philosophy of Christianity" preserved.

* * *

Deputies Denounce University Head

The second event was a drive against the National University led by the chamber of deputies. The university was denounced as a reactionary stronghold and

its president, Brito Foucher, as a "fascist." By a majority of 54 to 22, the chamber passed a bill depriving the university of the privilege of incorporating private schools. The unpublicized reason for this seems to be that under that privilege, many Catholic schools were being established and incorporated, as, for instance, the "Latin American Military University," said to be directed by the Jesuits. Students in the university made noisy demonstrations against the deputies, during which the Spanish Falange's mottoes were shouted. There seems to be little hope however that this bill will be passed by the senate. There are hints that it may be shelved.

* * *

Howard Interviews Mexican Leaders

George P. Howard, the Argentinian evangelist to the educated classes who works under the auspices of the Committee on Cooperation in Latin America, spent a week early in December in Mexico City. He was completing a tour of the Latin American republics. Dr. Howard has been making a survey of Latin American opinion, as represented by prominent liberal Catholics and non-Protestants, regarding the work of Protestant missions. During his stay in Mexico, Dr. Howard interviewed representatives of government, business, labor and education.

G. Baez Camargo.

Creeger to Head Christian Camp Communities Group

Marion J. Creeger has been appointed executive secretary of the Christian Commission for Camp and Defense Communities. He succeeds Harlan M. Frost, who resigned recently to become church federation secretary of Buffalo. Dr. Creeger is a Methodist minister who was for two years president of the Connecticut federation of churches. The Christian Commission for Camp and Defense Communities is an interdenominational body sponsored jointly by the Federal Council of Churches, the Home Missions Council of North America, the International Council of Religious Education, the United Council of Church Women and the General Commission on Army and Navy Chaplains. Through it the representatives of many Protestant communions share in the planning and coordination of their extensive service for men and women in uniform and for industrial workers. Projects are now under way in more than 700 U. S. communities.

New England Quakers To Seek Reunion

Formal reunion of the five bodies of the Society of Friends in New England has been agreed upon and will be completed in the fall of this year, reports the Religious News Service. The "New England Yearly Meeting" of the Quakers was organized in 1661 and continued until 1845 as one body. The new Quaker body, which will take this name, will hold its first full meeting in 1945. It intends to seek affiliation with the Five Years Meeting of the Society of Friends in America. It unites the "Orthodox-Gurneyite Friends," the "Wilburite-Conservative Friends," the Connecticut Valley Friends Association, the Providence Monthly Meeting and the Cambridge Meeting.

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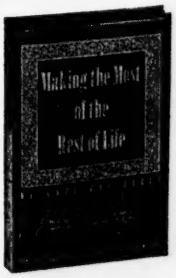

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Bishops' Crusade Gets Under Way

Speech-Making Launches Country-Wide Series of Key Meetings to Mobilize Methodists for Durable Peace

(Special Correspondence)

CHICAGO, Jan. 15.—The first phase of the "Bishops' Crusade for a New World Order" of the Methodist Church opened with 76 mass meetings in key cities across the United States. Early reports from these meetings reveal that the year of preparation in which the cooperation of the denomination's 21,000 ministers was enlisted is producing substantial results. At press time the following statements had been received concerning the first meetings of this denomination-wide movement which seeks, in the words of its chairman, Bishop G. Bromley Oxnam, to "develop, clarify and mobilize sentiment of Methodists in favor of a righteous and lasting peace and a Christian world," and to register it with Congress and the President in favor of postwar international collaboration.

Elmira, New York

The crusade opened on Jan. 10. A team of speakers addressed each meeting. On the opening date more than 600 people met to hear Bishop Charles W. Flint of Syracuse point out that the crusade aimed not to inject churchmen into responsibilities which were not theirs, but to help them fulfill their obligations as citizens to inform those in authority of their purposes. "The people who are sending their boys to the front, who are working in defense industries and who are buying bonds are going to have something to say about peace-making at the place where decisions are made," Bishop Flint said. Bishop J. Ralph Magee of Des Moines saw less bitterness, hatred and desire for revenge in this war than in the previous two of which he had "some first-hand knowledge."

About 750 members of Missouri and Kansas Methodist conferences attended the crusade meeting at Kansas City, Mo., on Jan. 11. They heard three bishops and several ministers emphasize the importance of Christians' having a conviction that Christian justice, love and equality can alone bring peace. There was "complete dedication" of the 750 who attended to that principle, it is reported. From the meeting they wrote messages of faith to their boys and girls in the armed forces on post-cards carrying reproductions of the Howard Chandler Christy painting made for the crusade, called "The Coming Peace and the Prince of Peace." This is being done at all meetings.

Bishop William C. Martin of Omaha, Neb., called attention to the fact that the peace is being made today as the war is being won. Stating that the peace will be no better than Christians insist upon, Harold C. Case of Scranton, Pa., said, "The Four Freedoms will work for the world only if we are willing that they shall be for all peoples on an equal basis." Robert Tucker of New Haven, Conn., told the meeting that the heaviest responsibility for a lasting peace rests with Americans.

Worcester, Massachusetts

At Wesley Methodist Church, Worcester, Mass., 1,600 people completely filled the church for each crusade session on Jan. 11. Bishop Oxnam presided and gave the keynote address. He warned against those who would like to make political capital out of war-weariness when the war is over. "A peace cannot be won by the implements of war," Bishop Oxnam declared. "Lasting peace will come only through a continuous process of education in which international action is constant and the consent of democratic peoples is expressed in the laws of government. Man has mobilized might completely to make war, and now man must unite right to make peace."

Bishop Titus Lowe of Indianapolis presided at the meeting in his own city. He told the 1,200 ministers and laymen from Indiana that "if injustice is written into the peace treaty, it will inevitably lead to another war more frightfully destructive than the one we are now fighting." Basic qualities which Christians need if they are to make peace-planning count for Christ were outlined by Bishop Bruce T. Baxter of Portland, Ore., as being "courage in support of convictions, joy in the midst of dark days, kindliness which eliminates hatred and reverence for God and for human personality."

Springfield, Illinois

Central Illinois Methodists also heard Bishops Lowe and Baxter at the Springfield meeting on Jan. 10. The 750 there listened to Bishop Ernest G. Richardson of Philadelphia, Pa.; Mary Shannon, former missionary in India; and Ernest Fremont Tittle of Evanston, Ill. A plea for complete eradication of isolationism came from Bishop Richardson, who pointed out that "nowadays when it is only 50 hours to anywhere in the world from anywhere else, isolationism is an impossibility. . . . Isolationism always has been unchristian. Winning America to Christ is only the first step in winning the world." "Racial arrogance which we condemn in the nazis" exists in America, and must be eliminated to achieve a lasting peace, Dr. Tittle told the Springfield audience. "We must repent of our sins and start re-educating ourselves in racial tolerance and the right way of living, if peace is to be permanent."

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Niebuhr Fears a New Imperialism

Theologian Addresses Chicago Meeting on United Nations—Urban League Seeks Store Jobs for Negroes

(Correspondence from Chicago)

CHICAGO, Jan. 15.—Speaking before the Chicago meeting of the United Nations Association congress, Reinhold Niebuhr declared that "There is no chance of building a just world on military power alone." He feared for the effect of the war and the prospective return to "normalcy" and laissez faire on the internal unity of the United States, saying that he sometimes thinks "it is a most terrible thing that we are involved only peripherally in these wars." He was slightly more optimistic concerning our foreign relations, declaring that "history is producing the core of a world community in the United Nations, which were driven together by no idealism but by the necessities of the struggle for survival."

* * *

Fears Rise of New Imperialism

Dr. Niebuhr granted that there are very great dangers in the "coalescence of power" which the United Nations are creating, since it may "produce order but cannot produce justice" without aid. He said flatly that "if Europe is partitioned between Great Britain and Russia, another war is certain to come." He fears that a new "isolationist imperialism" may rise out of the disillusionment at the end of the war. At present he sees Great Britain as the middle man, "not old but decidedly mature," who is pulling in a team between two young and unpredictable giants, Russia and the United States, and seems to be guiding them through her superior political sophistication. He declared that the idealist's criticism of the use of force, which he congratulated his audience for having helped to defeat so that the United States could be brought into the war, must again become an important factor in the establishment of the constitutional and moral processes which must provide restraints on naked military power. The United Nations Association, which brought Dr. Niebuhr here, seems to be a united front of the groups interested in world organization. This was its 24th meeting.

* * *

Central Church Loses Its Meeting Place

Orchestra Hall, in which Central Church has been meeting since 1919, has made homeless that famous institution, which numbers among its preachers Gunsaulus and Hillis, by the simple device of renting the hall to the Seventeenth Christian Scientist Church. Now the congregation, headed by Dr. Harold Ruopp, must find a new meeting place before next June, when the Seventeenth Church moves in. For the present the Chicago Sunday Evening Club will continue to meet in Orchestra Hall.

* * *

Urban League Seeks Jobs In Stores for Negroes

On a streetcar not long ago a Chicago policeman not in uniform objected to a youth's remarks concerning the employment of Negroes as conductors. The youth knocked him down, whereupon the policeman arose, drew his pistol and fired a bullet into the floor. The bullet glanced and struck another white passenger, who lost his leg when the wound became gangrenous. This event provides a parable concerning our inability to quarantine the evil consequences of racism. It serves as a reminder that the current effort of the Urban League of Chicago to secure jobs for Negroes in Loop department stores is deserving of support. The league has organized a committee of Negro and white women to this end. Churches and social agencies are urged to comment favorably in their bulletins on the success of Negro and white employment in numerous government agencies, war plants, social welfare enterprises and a number of north side shops.

* * *

Service Project Ousted From Park

The Back of the Yards Neighborhood Council which consists of some 185 organizations with a membership of 120,000 was ousted from the back-of-the-yards neighborhood on Jan. 1. By getting its corporate back up, it was back in 10 days. The council had used the Davis park buildings for feeding 500 or 600 children, a largely charitable project. Joseph Meegan, the director of the park and the council's executive secretary, was transferred by Robert J. Dunham, president of the Chicago park district, and the use of the field house denied. One charge was that it was a Roman Catholic enterprise. However, the Protestant churches of the area stood with the council—evidence that the charge is untrue.

* * *

Orthodox Jews to Enlarge School

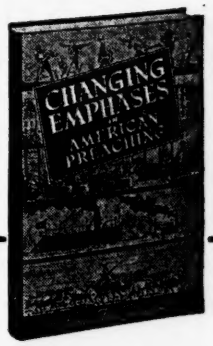
Hebrew Theological College here celebrated its 22nd anniversary last week with the launching of a $1,000,000 endowment campaign. It is one of two Orthodox institutions in America. Saul Silber, head of the school, at the opening of the anniversary festivities stated that he believed that there would be a revival of traditional Jewry after the war.

* * *

Chicago University Press Welcomes Brandt

The University of Chicago Press, said to be the oldest and largest non-commercial publishing house in America, last week welcomed its new director, Joseph A. Brandt, 44, former president of the University of Oklahoma and former director of the Princeton University Press. He announced plans for reaching a wider constituency.

CHARLES LESLIE VENABLE.



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Expect No Return To 'Normalcy'

Home Missions Conference Sees Great Postwar Unrest—Over 2,000 Open Bishops' Crusade in New York

(Correspondence from New York)

NEW YORK, Jan. 14.—The Home Missions Council of North America held its annual meetings here this past week. Looking clearly at the problem of the American churches and the great home fields of service, the addresses and discussions of this interchurch body "pointed up" the crying needs of our ever changing but challenging America. The passing of bilingual churches was noted. The conference studied the service the churches are rendering to migrant workers, war industrial communities and Negro, Italian, Mexican and Indian racial minorities. It gave attention to postwar problems. A statement of the two secretaries, Mark A. Dawber and Edith E. Lowry, declared that "during the war the churches and missions have been jolted out of their complacency and old routines. There can be no return to the way missions and church work were carried on before the war."

* * *

Lay Down Platform For the Future

The statement advocated the following program for the council: Protestant churches should aggressively fight the spread of isolationist sentiment in America and seek full participation in maintaining world peace. They should prepare to meet more fully the social effects of demobilization and population migration. There are 25,000,000 uprooted people on the move. Church groups and social agencies should coordinate and unify their forces to meet the moral deterioration of American life. Churches should inaugurate a huge system of counseling and guidance for the return of soldiers to civilian life. Churches should meet the increase of race and minority hatred by programs of more rapid integration of language and race groups into the regular churches. Churches should study and act on the spectacular growth of small emotional sects or "store-front religions," which are increasing in urban areas more rapidly than the old, established denominations. Mrs. Norman Vincent Peale was re-elected president of the council.

* * *

Bishops' Crusade Opens For Methodists

The opening meeting for this area of the Methodist Bishops' Crusade for a New World Order was held in the Hanson Place-Central Methodist Church, Brooklyn. Nearly 2,000 parish representatives swamped the facilities of this large downtown church. Four bishops participated in the program: Francis J. McConnell of New York, G. Bromley Oxnam of Boston, Arthur J. Moore of Atlanta, and Lorenzo H. King, also of Atlanta, former pastor of St. Mark's Church in Harlem. Bishop Moore held that "the christianization of the last man in the last corner of the globe" is essential to postwar peace. The world cannot endure "half Christian and half pagan." Bishop McConnell warned: "Unless we have some kind of understanding among nations, and get over the idea of each nation thinking only of itself, there will be an era of great destructive powers which will all but annihilate civilization." Bishop Oxnam said that force must be used to maintain peace. He also advocated an international law which would "express the consent of the people." Continuous international discussions must go on for "no one knows when decisions must be made. International action must be constant." William H. Stewart, conference superintendent, said, "I have never seen a greater response to a movement within the Methodist Church in this area than to this crusade."

* * *

Finds Anti-Semitism Has Alien Source

A special report on anti-Semitic activities in the Greater New York area was made last week by William B. Herlands, commissioner of investigations. The report attributes these alarming activities to anti-American individuals and organizations. It finds that youth of low mentality have been quick to act upon promptings of prejudice and intolerance coming from certain groups, some of which call themselves Christian. The commissioner also finds a tendency on the part of the police to underrate the seriousness of the resulting vandalism and to treat it as merely "pranks." He finds the enemy's work in New York and other cities similar. Following Commissioner Herlands' call for aid, Archbishop Francis J. Spellman put himself and the Roman Catholic Church squarely alongside former Judge Joseph M. Proskauer, who is representing the American Jewish Committee's effort to defeat those who stir up hatred between groups. Protestant church organizations are already at work.

* * *

Greenwich Village Takes Peace Poll

Agreeing that world cooperation is a necessity for the postwar world, widely differing organizations in Greenwich Village took a peace poll. Fourteen churches of all denominations, New York University, Cooper Union, libraries, theaters, hotels, restaurants and stores all helped to get votes. The questions were, "Do you believe the United States should belong to an international organization with authority to settle disputes peacefully between nations? Should such an organization have available a military force to be used solely to stop military aggression and maintain peace? Should the United States take the initiative in calling the United Nations to form such an organization now?" The percentage of positive answers was 95 for the first, 84 for the second and 85 for the third.

* * *

Ask Children to Share Clothing

A public appeal for clothing was launched in New York city this week at a luncheon meeting of the national advisory committee of school superintendents working in cooperation with the Save the Children Federation. The superintendents issued a call to the country's schoolchildren for 2,000,000 pounds of clothing for America's underprivileged children and for overseas relief in 1944. John W. Mace, director of the crusade, reported that 1,035,000 pounds were collected through 680 school systems during 1943. John R. Voris, executive director of the federation, pointed out that the scope of work in America's underprivileged sections is increasing.

* * *

And So Forth

New York city's 1944 quota for the American Red Cross war fund has been set at $22,386,000, the largest amount ever sought by that organization in this area. The 1943 quota was $12,900,000.

Brooklyn has enlisted 450,000 pupils in its 670 schools to act as war bond sales agents of the United States treasury for the fourth war loan campaign which opens on Jan. 18.

The former assistant manager of the Knickerbocker hotel was fined this week for refusing to rent a room in the hotel to a Negro. This was the first such decision involving a hotel ever made in this city.

The dedication service of the Stuyvesant Heights Christian Church, Brooklyn, of which R. E. Hancock is pastor, was held this week. Addresses were delivered by Robert M. Hopkins and by W. M. Wickizer of Indianapolis. J. HENRY CARPENTER.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Destination Tokyo (War.) John Garfield, Cary Grant, Alan Hale, John Ridgley. *Melodrama* celebrating one cruise of a submarine, its venture into Tokyo harbor to radio information to waiting air raiders. Takes advantage of every conceivable cliché for melodrama in plot and characterization, crams them into two-hour-plus film. Result: an *exciting,* suspenseful adventure, but very *theatrical.* M, Y

Gangway for Tomorrow (RKO) As "share the ride" passengers reflect on their separate lives, inserts relate how their paths led to work in same defense plant. Written by radio dramatist Arch Oboler, this has only one episode featured by change in form and method one would expect. *A good idea clumsily handled.* M, Y

The Heat's On (Col.) Victor Moore, Hazel Scott, Mae West. *Comedy.* How a "bluenose" pair who seek to close indecent show are compromised, become its champions. Some of the "specialty acts" from other fields of entertainment worth seeing, but film as a whole is *boring, shoddy.*

Leningrad Concert Hall (Soviet film) *Musical.* Masterpieces in music, ballet, performances by folk dancers as presented by Russian artists. *Interesting* as exposition of a phase of Soviet cultural life. M, Y, C

Young Ideas (MGM) Mary Astor, Herbert Marshall, Susan Peters, Elliott Reid. *Comedy.* Sophisticated son and daughter of successful novelist try to make rift in her marriage to small-town professor, sicken on their own deceit. Naive in assumption that intelligent people could be so easily duped as trite plot would have us believe, and scene wherein professor becomes intoxicated to prove his prowess would better have been omitted. Directed smoothly for spontaneous comedy. *Fair entertainment.* M, Y

BEST CURRENT FILMS

For Family: Happy Land, Hit the Ice, The Human Comedy, In Which We Serve, Lassie Come Home, My Friend Flicka, Report from the Aleutians, Saludos Amigos, The Silent Village, Spitfire, This Is the Army, Thousands Cheer.

For Mature Audience: Action in the North Atlantic, Claudia, The Constant Nymph, Corvette K-224, Desert Victory, Guadalcanal Diary, Holy Matrimony, Mission to Moscow, The Ox-Bow Incident, Sahara, Watch on the Rhine, The Young Mr. Pitt. 1-26-44

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Other Books by Dr. Hewitt

Highland Shepherds

This is the first book of the famous trilogy of Dr. Hewitt on the work of the pastor, *The Shepherdess* being the third. On its publication it was greeted as the most practically helpful book on this subject in a decade.

One reviewer writes: "In a class of 69 pastors last summer I heard from them day after day of the help they had received from reading *Highland Shepherds* . . . One trouble with the book is that you never feel you have completely read it. It calls you back again and again."

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The second book of the trilogy. As *Highland Shepherds* treats the professional phases of a minister's work, this discusses his educational, social and community tasks. Says the *Pulpit:* "The book literally glows with enthusiasm. It is packed full of vital information about the rural church, of reasoned arguments for its importance, and of irresistible pleas for its recognition in the strategy of organized Christianity."

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"This book is an attempt to provoke such discussion," says Dr. Hutchinson in his preface. And he states that behind the writing of the book there are two purposes: (1) He fears that the governments are drifting toward a bad peace. "Over against that I seek to present a sketch of the peace which the Christian church holds forth as alone containing the promise of a just and durable peace." (2) He is alarmed at the demands for "realism" on the part of statesmen and some churchmen, and many others. "I hope to help some to understand that this peace which the church calls for is not something 'out of this world.' I hope to show that it is realistic, attainable, required."

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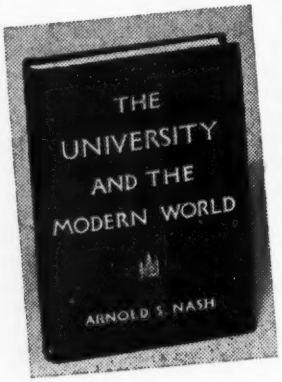

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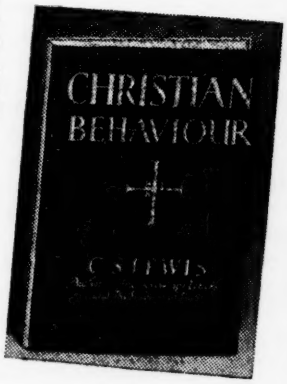

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